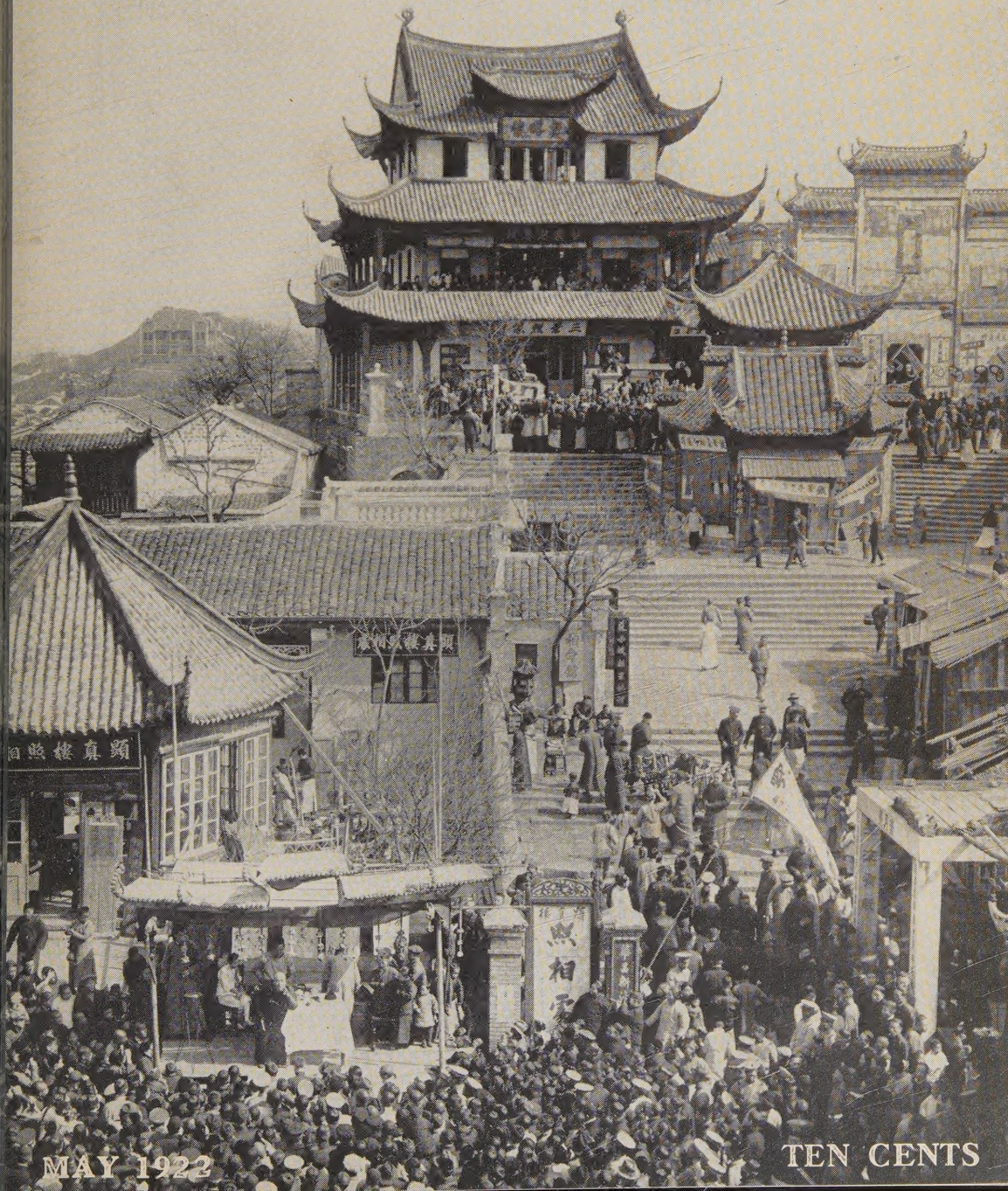


THE SPIRIT OF MISSIONS



MAY 1922

TEN CENTS

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

ALASKA: Peter T. Rowe, D.D.
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EASTERN OREGON: Robert L. Paddock, D.D.
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T. Momolu Gardiner, D.D., Suffragan.
MEXICO: Henry D. Aves, D.D.
SHANGHAI: Frederick R. Graves, D.D.
TOKYO: John McKim, D.D.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.**..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

THE Spirit of Missions

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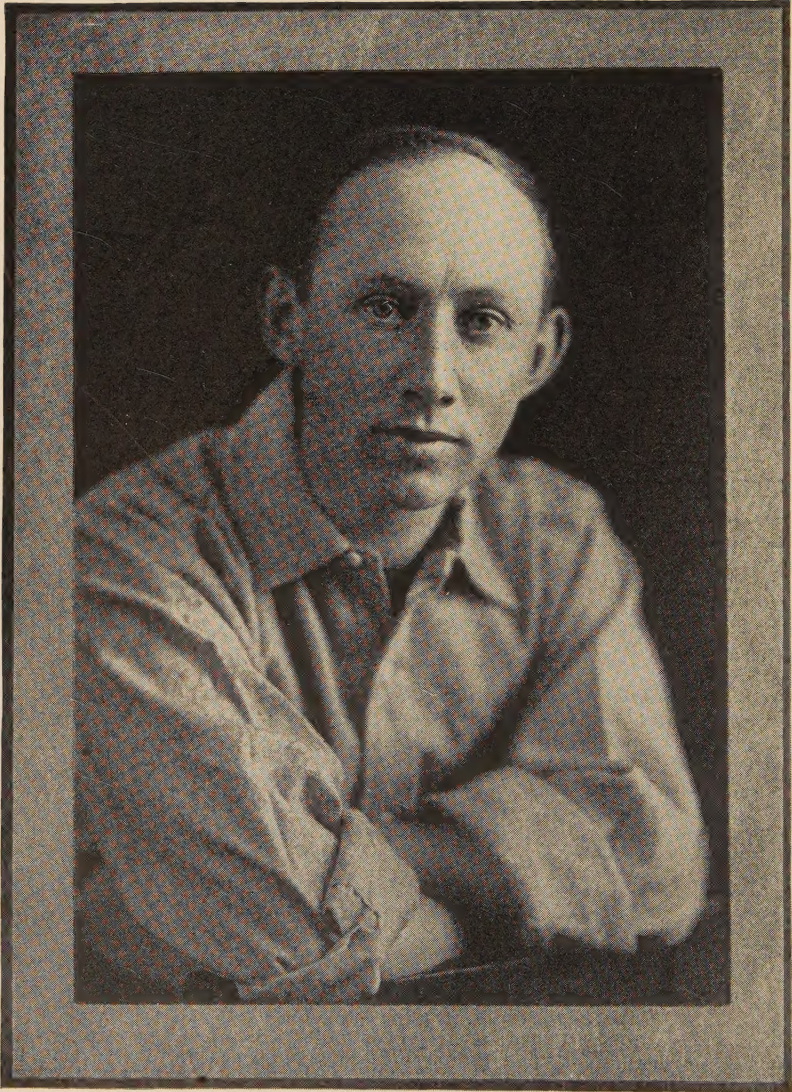
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THE REVEREND CHARLES EUGENE BETTICHER;

This picture of the late editor was taken at the close of his service in Alaska

The Spirit of Missions

ROBERT F. GIBSON
Editor in Charge

KATHLEEN HORE
Assistant Editor

VOL. LXXXVII

May, 1922

No. 5

AN EASTER MESSAGE

THE Resurrection of Our Lord was God's seal of approval upon the teaching of His Life: and the teaching of His Life was the great commandments, viz.: Thou shalt love the Lord thy God, and Thou shalt love thy neighbor as thyself.

For those who have been attracted and compelled by the appeal of His perfect Life, the Resurrection is overwhelming evidence and corroboration—but for those who do not feel, nor desire to respond to, that Life of Righteousness, the Resurrection must always be a mere piece of probable proof that He was in some sense superhuman.

The test of discipleship, He said, was "that ye love one another" (Saint John XIII, 34). Not that ye believe in My miraculous power or even make intellectual acknowledgment of My Divinity—but "by this shall all men know that ye are My disciples, if ye have love one to another."

This is an appropriate introduction to a number of THE SPIRIT OF MISSIONS, which is largely devoted to the life and character of its late editor, the Reverend Charles E. Betticher. He was a loving and lovable man. His heart was brimming with sympathy and understanding of his fellow man. He was a missionary by the compelling impulse of the Holy Spirit, and he showed it in every word and act. He radiated that hope that is founded in love, and his life was a benediction to all who knew him.

Manifold and wonderful are the manifestations of this love of the brethren, to which St. Paul sang his triumphal hymn in the thirteenth chapter of First Corinthians—for it consists not in mere outward acts but in the attitude of mind and heart.

Too often we are tempted to forget that a man may give all his goods to feed the poor and yet be without love in his heart: that a man may set out to champion some good cause and yet be puffed up with confidence in his own opinion and think evil of his neighbor, who differs with him as to methods of doing good, and thus violate the first principle of the religion which he professes.

Surely this is the test of Christian character: "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath for-

The Progress of the Kingdom

given you." (Ephesians IV, 32.) God has knit the whole human family together in the bond of His love: and He calls upon us to love all men. And Jesus has said, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." This is the motive of our practical philanthropies. This is the inescapable obligation of the missions of the Church. Wherever man is—in whatever condition of ignorance or superstition—hungry for forgiveness, imprisoned in helplessness—there Christ is: and we must go to rescue him, to give him love and sympathy and the comfort of the Gospel of God. And this is our Easter message: "Thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the Resurrection of the just". (Saint Luke XIV, 14.)

Reverend A. Gailor

THE PROGRESS OF THE KINGDOM

WITH the breaking up of winter in the mountain villages of central Armenia investigation by Near East Relief representatives has revealed terrible starvation among refugees and orphans. Food stuffs are exhausted.

A Bread is being made from all sorts of substitutes, including flax, chaff and sawdust. The people are extracting undigested materials from
Bitter old refuse and giving it to the children. Intestinal and skin diseases
Cry due to malnutrition are general. Only one in fifty of the population is normal. The death list among the thousands of orphan children is appalling. There are even reports of cases where the people have so lost their senses from hunger that they have lapsed into cannibalism.

The American relief administrators, doctors and nurses are doing their utmost, but their supplies and resources have been so reduced during the winter that they are able to do little more than care for the large number of orphans already accepted in institutions. Relief warehouses are so depleted that there is neither flour for food nor grain for seed available for extension work through the mountain villages, which can now be reached as the roads become passable. The problem involves not only immediate needs but preparation for next fall and winter through the raising of crops.

The plan of co-operation between the Church and the Near East Relief which was announced in our last issue is being carried out and the people of the Church are responding. The national committee which Bishop Gailor asked to serve has not pledged the Church to any definite sum but has confidently promised a generous response in this emergency.

IT is not only in Armenia that children are starving. It is not only in Armenia that human beings are making bread out of leaves and bark and straw and sawdust. It is not only in Armenia that we hear of the eating of human flesh.

Will You Famine and disease have been demanding a heavy toll in Russia as
Not well. Over 30,000,000 are affected by famine. America has given
Listen? generous help but much more will be necessary if several millions of peasants and children are not to perish miserably. There are still many weeks before another harvest. The thought of starving is horrible enough, but when we think of the accompanying disease and suffering without anaesthetics and medicines the picture is harrowing.

The Progress of the Kingdom

What does it mean to us? A relief worker tells of a destitute boy who was taunted by the villagers for still keeping his faith in God. "What do you mean by saying that God loves you?" they said in scorn. "Would a God who cares for you leave you unaided and friendless?" "He *does* love me and wants to help me," the boy still insisted, "but the man whom He is asking to help me will not listen." We are very sure that the good people of this Church, who have so often demonstrated their sympathy and love, will not fail to hear these calls for help, these promptings to make sacrifices to aid our brethren who are in hunger and suffering, even though they be thousands of miles away. Surely these promptings come from Him Who said "Inasmuch as ye do it unto the least of these My brethren ye do it unto Me."

THE situation at the State University of Kansas, described by Bishop Wise, is a striking example of a class of needs and opportunities to which the Church is not yet fully alive. The Department of Religious Education has been making strenuous efforts to center the attention of the Church on the

A Good Investment

problem presented by the gathering of our young people in colleges and universities. Much progress has been made in the study of the problem and in a number of places definite efforts are being made to provide necessary material equipment and pastoral care. Bishop Wise

very convincingly states the need of keeping these young people under Christian influence. It is appalling to think that fifty per cent of the students who enter college with religious faith lose that faith before they leave the institution. If this leakage can be stopped, how can we justify ourselves in failing to take the necessary steps? It is evident that the local parish in a university town can not carry the burden. It is a general, not a local, responsibility. These local parishes are doubtless doing their utmost, but their work must be supplemented. Bishop Wise tells us that other religious bodies have been investing hundreds of thousands of dollars in Lawrence as a strategic center and that we have been doing practically nothing. It would seem that so manifest a need and so fine an opportunity should have an irresistible appeal.

IT is very true, as pointed out by Mr. Franklin, the Treasurer, in a statement made on a later page for the Department of Finance, that the Nation-Wide Campaign was handicapped by the necessity of presenting to the Church a goal

Programme for Next Triennium

expressed in terms of money and not in terms of needs. It was not possible, for lack of time, to analyze and revise the Survey and prepare an itemized budget. The utmost that was possible under the circumstances was to offer the Survey as a picture revealing vast needs and opportunities and to fix a definite sum

of money as the budget for the triennium.

The Church will not have to face the next triennium under this handicap. Starting in ample time, the Council adopted plans for the preparation of a programme to be definitely expressed in terms of needs. It was wisely decided to take the old Survey as a basis and to have it thoroughly investigated and revised in consultation with the authorities in the field everywhere and thus be able to present to the General Convention a programme thoroughly understood by the Church and bearing the stamp of approval of all interested.

There will be general commendation, we are sure, of the decision to present a programme which does not acknowledge defeat and which shows no disposition to retreat. Believing that what some dioceses have done all can do, it was decided that the goal should not be lowered. It would be destructive of

The Progress of the Kingdom

the morale of the army of the Church to call back from the advanced line the contingents which gained all the ground asked of them. Because an effort, involving a revolution of sentiment in the Church, did not achieve complete success everywhere at once, is no reason why the effort should not be persisted in, especially as there has been ample demonstration that the call of the Campaign is not an unreasonable one.

Mr. Franklin's statement is especially interesting in its explanation of how the programme is to be so framed that the askings of the dioceses will be certain to have due and generous attention. Indeed, every field or class of work will be given proper consideration and will have its proportionate share in the advance which it is hoped the Church will make during the coming triennium.

According to the statement, the programme will have all the advantage which comes from being approved, definite and classified. And we may add that it will have the great additional advantage of publicity. For every effort will be made to give the Church as well as the General Convention full information of what is proposed. In preparing and presenting this budget and programme the Council is performing one of the most useful functions contemplated in its creation.

THE description of the neighborhood work at Saint Augustine's School in Raleigh reveals a phase of work of which we hear little. This school, the oldest of our Church schools for Negroes, has for a long time been making its influence felt in the homes of the children. Doubtless other schools are similarly active and it would be difficult to estimate how many lives have been touched and how many homes brightened and uplifted through this form of school extension. We have all heard of the effect which the Negro industrial schools have had upon their neighborhoods and indeed upon whole counties. Within the area of the influence of these schools there is less disorder, less crime, better citizenship and better living. The graduates of the schools are a leaven. The civil authorities are emphatic in their commendation. We, perhaps, have not realized that the same beneficent change on a smaller scale is being wrought in the neighborhood of the Negro schools of lower grades. It is a pleasure to read of the way in which this fine work has been done, very simply but very efficiently, by Dr. and Mrs. Hunter in Raleigh for nearly a quarter of a century and how Mr. and Mrs. Gould are now following in the same path. Example and precept and sympathetic interest are working wonders.

IN the death of George Gordon King the Church loses a leader who set an example which will long be a source of inspiration. That Mr. King served with conspicuous devotion and success as Treasurer of the Board of Missions for ten years would alone serve to keep his name in grateful remembrance. But we are disposed to think that it is as an exemplar of Christian stewardship that this servant of the Church will be most often called to mind. To him his responsibility to God for his time and money was a reality and not merely a theory. He inherited large wealth and this enabled him to enjoy the very great happiness of generous giving. Among the many objects which he helped to his utmost the Church and Her Mission had the foremost place. His time, like his money, he placed without stint at the service of the Master. "It is required in stewards that a man be found faithful." Another is added to a noble line of faithful stewards, whose examples are part of the spiritual treasury of the Church.

In Memoriam

Charles Eugene Betticher

AS I KNEW HIM

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Missions

NEARLY twenty years have slipped away since my first meeting with Charles Betticher. The eight o'clock express from New York put me in Philadelphia two hours later to keep an appointment to speak at Gloria Dei Church. A vigorous young theological student met me at Broad Street station, hustled me into a four-wheeler (it was before the days of taxis), and delivered me to the venerable and venerated rector, Dr. Sime. Every movement was planned and executed with vigor and precision. Our talk on the drive to the church convinced me that an unusual young man had taken charge of me. The impression of that first meeting has deepened with the passing years.

Two years later Mr. Betticher entered upon his fruitful ten years of service in Alaska. It is not fair to judge any man's work in Alaska by what may be seen of it at any given time, for Alaska is a land of change. An enterprise that may be vitally necessary this year may have to be scrapped two years hence because of changed conditions that one could not foresee. Nevertheless, in 1917, when I visited Alaska, one could see in the upper Tanana Valley enduring evidences of Mr. Betticher's wise planning and vigorous execution. Tortella Hall at Nenana, the Indian village built up around it, Chena mission, the George C. Thomas Library at Fairbanks, and the isolated, almost inaccessible, station at Tanana Crossing—these were some of the material evidences that the energetic theologian had developed constructive abilities of no mean order.

When Mr. Betticher came home on his first furlough it fell to me to arrange his tours. He simply reveled in appointments. Every engagement was an evangelistic opportunity. In telling the story of Alaska he was driving home the fundamental characteristics of Christian discipleship. He gave no time to argument or exhortation about missionary work. He drew a vivid picture of need, of remedy, of result—sometimes success, sometimes failure. He spoke not to please or attract people merely, but to make them uncomfortable, to arouse and enlist them in the Church's Mission. So again, after his long term of duty "inside" Mr. Betticher came out and broadcasted the story of the Church in Alaska. His map and his case of lantern slides were the channels through which he poured the rich experience he had gained into the minds and hearts of his audiences. No intelligent person ever left his meetings with any hazy ideas about Alaska or why the Church is at work there.

Then came the years at the Church Missions House in which Mr. Betticher's editorial abilities, developed in Alaska as founder and editor of *The Alaskan Churchman*, were placed at the service of *THE SPIRIT OF MISSIONS*. Of his success in this connection the magazine itself is the best witness. Exact-ing editorial duties did not debar Mr. Betticher from pulpit and platform. Indeed the revelation of himself through the pages of the magazine and his informing and stimulating addresses increased the calls upon him. No other

In Memoriam: Charles Eugene Betticher

member of the staff at the Church Missions House prior to 1920, except Bishop Lloyd, was in such demand. Moreover, he could always be counted upon to fill a gap in an emergency. I wonder whether even Bishop Rowe himself has spoken about Alaska as many times and in as many different places.

Under the present departmental organization Mr. Betticher was naturally connected with the Department of Publicity. But publicity to him was not an end, it was a means to promote the cause nearest his heart. So we counted him a welcome associate in the Department of Missions. He was rarely absent from the weekly meetings of the officers of the Department and not infrequently helped to find the right way to deal with some puzzling question. His counsel was always gladly given and when it was available I always secured it before reaching a conclusion on any important matter concerning the Alaska mission.

Such was Charles Betticher as I and others at the Church Missions House knew him. Is it any wonder that we ask "Who can fill his place?"

AS A MISSIONARY

By Bishop Rowe

I MET the Reverend Charles E. Betticher at Juneau in the summer of 1905, when he was on his way to Fairbanks, Alaska. This ruddy-cheeked, fair-haired young priest, radiating geniality and energy, attracted me at once. Later on, as I saw him at his work, tramped with him to the creeks and Indian settlements, the attraction deepened into love and admiration. He won the love and respect of all, young and old, whom he met. And the secret was his simple love for the souls of men.

Fairbanks was a new mining camp when he took charge. There were many difficulties and problems to be met, but with unconquerable zeal he prevailed. He aided Deaconess Carter in making Saint Matthew's Hospital, which had just been established, an institution of such good work that it is still spoken of with gratitude.

As he loved children, and was as a child among them, he had all the children of Fairbanks in his Sunday school and for his friends. On the street he would be hailed by them. Their Lenten offerings, by his suggestion, were deposited in the empty tin cans—so numerous in the camp.

Mr. Betticher conceived the idea of making the mission the distributing center for magazines, through which the prospector in his lonely cabin, far and near, could have reading matter. This goes on still. The beautiful George C. Thomas Memorial Library is a result of this work. The Church Periodical Club—and friends—supplied, with zeal that never waned, the literature. They do so still.

The *Alaskan Churchman* was started by Mr. Betticher and edited by him. What this paper is, and the beautiful *Alaskan Churchman Calendar*, many know.

This tireless young missionary, knight errant of the Cross, conceived the idea of the Church possessing the whole of the Tanana River. This resulted in the establishment of a string of missions, miles and miles apart, which are

In Memoriam: Charles Eugene Betticher

now in full and active force, at Nenana, Chena, Salchaket and Tanana Crossing. These were on behalf of the Indians. Through Mr. Betticher that gentle handmaiden of the Lord, Anne Craig Farthing, possessing the missionary spirit and heroism of the early Christians, began the school at Nenana, which is today one of the most attractive and efficient institutions in Alaska. And here alas! she died at her post, in a sense a martyr.

The above gives but a brief survey of Mr. Betticher's splendid work in Alaska. He was as fruitful in ideas as he was energetic in action. The missions and institutions in Alaska created by him are living monuments of his missionary vision and force. But his greatest monument is in the hearts of the people of Alaska. Though seven years have passed since he left the territory, he is inquired of affectionately by those who knew him, while Indian friends wrote to him frequently. In Indian camps, in cabins of white men on the creeks, his passing on to the life beyond will be heard with a grief that comes of love. Knowing him so well, I cannot but feel that we have lost a brother beloved, whose loyalty and friendship were in keeping with the love and service he so eminently gave to humanity and to his Church, for the love and sake of his blessed Lord, the Saviour of mankind.

AMONG CHILDREN

By the Reverend Robert P. Kreidler

I ASKED a laddie of twelve about two weeks after he had heard Mr. Betticher talk to the children of Saint Luke's Church School in Scranton, Pennsylvania, what he remembered most of the things that had been said and done that morning, and the dear boy replied, "Oh, when he acted out with the can, the can used for a mite box, and also the little girl who shook the bottom out of it because she was so filled with joy." He was right; "acted out" was the proper phrase, I feel quite sure. It will be a picture not easy to efface for many years to come. It was probably the last time that Mr. Betticher addressed any considerable group of children for it was just ten days afterward that he was called to his great reward.

It happened that after an early service and breakfast he came in too late for the processional and thus was prevented from entering with the choir, so he took his place with the children in the pews, it being a Church School service. After the prayers he went quickly to the chancel steps with such a decisive step that one felt quite sure he knew exactly what he was going to say and do. He gave the school that morning a rapid word picture of the gathering of the Lenten offerings by those beloved children of his back in the Alaskan days. It was real; it was vivid with all the true marks of one who knows how to appeal to children. His auditors saw just what he saw, and when he repeated that often-told story of the excited native child who shook her tin box so hard that the bottom dropped out, I am certain the pennies were heard as they rolled around on the imaginary floor he had created for his hearers to see.

For years others than the laddie questioned will see Charlie Betticher impersonating that little girl, shaking her tin box from sheer joy and enthusiasm—joy and enthusiasm planted and guided to that moment by a young, devoted, purposeful minister of Christ.

In Memoriam: Charles Eugene Betticher

Many such incidents could be repeated by those who knew him. The intimate and personal stories of his experiences with children always revealed how he knew his way so easily to their hearts and how he won their loyalty. Those blessed years in Alaska were full of the treasure he stored in the hearts of children there as also among those in whom he was interested outside. Back in those days he was the "missionary curate" of a suburban parish in which I was then serving as rector. Of course there was a regular exchange of correspondence. Among the best were the letters to the children, the Juniors and the young folk in whom he created a living interest in his field. His descriptions of what he was doing always made the children outside feel that the Alaskan boys and girls were their brothers and sisters. Repeatedly he showed his absolute understanding of the heart and mind both of the little ones of his flock in the North and the youth who were living in quite a different environment in the States.

I cannot refrain from mentioning his visit to the parish in which he was born, Carbondale, Pennsylvania, on the first Sunday of March this year. It was with some trepidation that he went, thinking, perhaps, that the interest of the people there was but superficial, but afterwards in one of the very last letters he wrote, he confessed that he himself was greatly pleased to find those who had known him and carried him about when he was, as he said, "only a few inches long."

There is no question but that his influence among children was very great. It stimulated to active missionary service; it increased in some places the Lenten offering, in others it has stirred boys and girls to offer themselves to the Church.

Beyond all this, however, bulks large an influence which cannot be measured by mathematical standards. Many a boy and girl will be moved to sacrifice and service by what he was, in the Alaskan field and as their exponent in *THE SPIRIT OF MISSIONS*.

AS OUR FRIEND

By One of His Staff

WE are grateful for the opportunity of adding to the above appreciations of Mr. Betticher's life and work a few words from the point of view of those who worked immediately under his direction in the editorial and business offices of *THE SPIRIT OF MISSIONS*. The world fortunately has many who love their fellow beings collectively; it is rarer to find one who unites with this general benevolence the spirit of kindness and sympathy for those with whom he comes in daily contact. Mr. Betticher was the personal friend of each one of us, showing us unfailing courtesy and consideration. He entered into all our joys and sorrows and was never too busy or too tired to listen to our problems. We shall cherish his memory; we feel that we can best honor it by loyally working under new leadership for the cause he had so much at heart.

NUMEROUS suggestions have been received at the Church Missions House concerning a memorial to Mr. Betticher, and several generous gifts for that purpose have already been received or assured. The question as to what shape this memorial will take will be considered at the meeting of the Council on May tenth, and the decision arrived at will be given in the June issue of *THE SPIRIT OF MISSIONS*.



SANCTUARY OF MISSIONS

CROWN Him with many
crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem
drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless
King
Thro' all eternity.

Crown Him the Son of God
Before the worlds began,
And ye, who tread where He hath
trod,
Crown Him the Son of Man;
Who every grief hath known
That wrings the human breast,
And takes and bears them for His
own,
That all in Him may rest.

—MATTHEW BRIDGES.



THANKSGIVINGS

WE thank Thee—
For those who through the
compelling power of Thy Gospel
have devoted their lives to the
establishment of Christ's King-
dom upon earth. (Pages 279 and
332.)

For all that the fifty years of
Boone University has meant to the
Chinese nation. (Page 285.)

For the good work done in our
missions on the Philippine moun-
tain tops. (Page 293.)

For the transformation wrought
in their surrounding communities
by our industrial schools for the
young in the mountains and low-
lands of the South. (Pages 301
and 303.)

That Thou hast put it into the
hearts of many to offer themselves
as the messengers of Thy Gospel.
(Page 311.)

INTERCESSIONS

WE pray Thee—
That Thou wilt heal
those that are broken in heart,
and turn the sadness of the sor-
rowful to joy. (Pages 279, 312,
331 and 332.)

That all who journey to the
coming General Convention may
do so with the desire to better
know and serve Thy Church.
(Page 291.)

To be with those who for love
of Thee spend their lives in the
lonely places of the earth. (Pages
293 and 297.)

To prosper the work of the
student pastor and his associate
in the University of Kansas.
(Page 305.)

To be with the boys who will
gather in Saint Paul's School,
Concord, to consider the solemn
question of their vocation in life.
(Page 317.)

To raise up leaders who shall
teach others how they may best
serve their fellow-men. (Page
321.)

To deepen in Thy people their
sense of Christian stewardship.
(Page 325.)



PRAYER

OETERNAL God, with Whom
one day is as a thousand years,
and a thousand years as one day;
Temper our human impatience,
we beseech Thee, with Thy divine
compassion for the sons of men;
and while we await the fulfilment
of Thine ancient promises, arouse
our pity for a world unconscious
of redemption, and send us forth
as eager messengers of Thy love;
through Jesus Christ, our Lord.
Amen.





THE FACULTY OF BOONE UNIVERSITY, 1921
The President, the Reverend Alfred A. Gilman, S. T. D., is in the center

BOONE UNIVERSITY AND ITS INFLUENCE

THE RECORD OF FIFTY YEARS

By the Reverend Alfred A. Gilman, S.T.D.

BOONE UNIVERSITY in Wuchang is a living center of vital Christianity set in the heart of the populous Chinese Republic. It ranks in Central China as Saint John's in Shanghai does on the eastern coast, and, like Saint John's, it had its beginning in the day of small things in the China Mission. On October 2, 1871, two newly-ordained clergymen, the Reverend W. J. Boone and the Reverend Y. K. Yen, opened a boarding school for boys in Wuchang, naming it the Bishop Boone Memorial School after Mr. Boone's father, the first bishop of China. There were three boarders and two day pupils, one the son of the native teacher and the other the son of the cook. In one month the number of pupils had grown to sixteen, and Mr. Boone, in writing to THE SPIRIT OF MISSIONS to appeal for help, said, "No number of scholarships will be too many because we have the ground and can enlarge if *pushed* to do so." (The italics are Mr. Boone's.)

The "pushing" came apace and Boone as fast as possible enlarged its borders and its curriculum. Before 1912 ten memorial buildings had been erected on Boone Compound, commemorating the lives of three bishops, five women, two laymen and one child. In 1903 the college department was opened and in quick succession Schools of Arts and Sciences, Theology and Chinese Language and Literature were founded. In 1909 Boone College became Boone University.

When we speak of the influence of Boone we must not think only of the

hundred boys in the college. What Boone thinks, that is thought by the eighteen preparatory schools of Boone, and begins to affect the one hundred primary schools. Not only so, but Boone is in the capital city of the province of Hupeh. The dean of the National Normal College is a Christian who was recommended for his present position by Boone. The next largest government school has depended largely upon one of our teachers for the training of its higher classes. Other government schools of various grades watch Boone like so many hawks and try to follow as they may in all ways in which we lead. It is a perilous work which we have undertaken and all human wisdom needs to be supplemented by Divine guidance sought through meditation and prayer before one dares to move, and yet one must move with a quick and sure step or leadership will be lost.

The agency through which the students express their religious life is known as the Boone Students Y. M. C. A. Those chosen to be leaders in the various branches of this work are men of ability, and the call to leadership develops in them talents which they carry with them out into the life of the world. During the first week of a term a meeting for new students is held under the auspices of the Y. M. C. A. and able speakers explain to the newcomers the why and wherefore of the rules and customs of their new environment. A little later as many students as possible are enrolled in voluntary Bible classes. When work within the institution is in run-

Boone University and Its Influence



A VIEW IN BOONE COMPOUND

ning order work is taken up by preaching bands, formed largely of students expecting to enter the ministry, and teaching bands, which go out to teach the poor boys and girls of the district within a mile of the college.

The Y. M. C. A. has also helped the students in a very practical way. Boone is a very difficult place to reach, especially in these years of constant martial law. When one leaves the large river steamer at Hankow one's baggage must be carried to the ferry and upon arrival in Wuchang, just across the river, it is searched by the soldiers and again at the city gate, and new students were compelled by the baggage carriers to pay excessive rates. But now the Y. M. C. A. arranges with the police that Boone students will

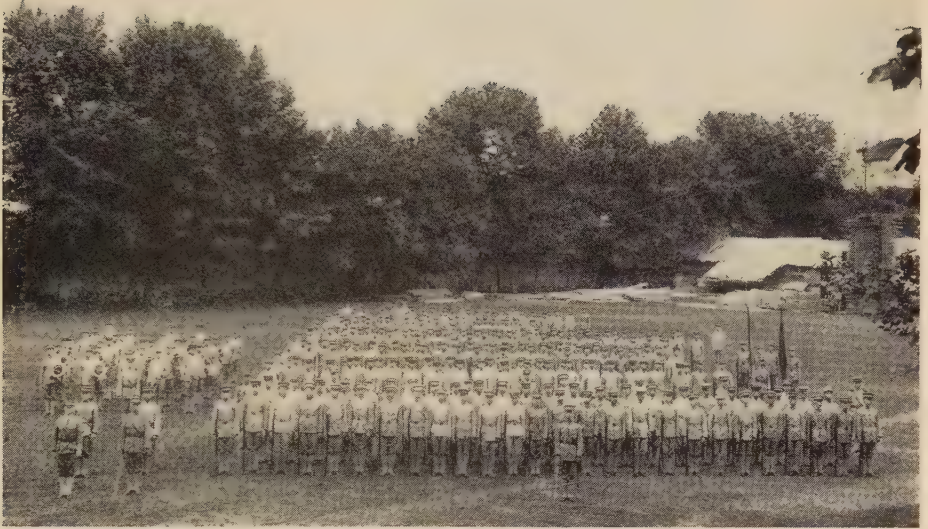
meet newcomers and guarantee their baggage, and the carriers are compelled to agree to a standard rate.

What the Chinese think about themselves, the Church, America, and about the attitude of the rest of the world toward China, is readily learned by attendance at the Debating Society of Boone University. Here the young men in speeches carefully prepared through many days, and in impromptu utterances, express the deep feeling of their hearts and the reaction of their minds to the various currents of thought both within and without the institution.

Here one learns what the final reactions of deep-thinking students are to the political problems of China, and one is pleased to find that both sides of these problems have been considered. In reference to both political and social problems the thought is constantly expressed that immediate or showy results are not desired, but rather what is sought is the lasting good of the whole people.

In these meetings one is able to check up the total result of the preaching and teaching in the midst of the student's environment, and one is gratified to see how the students have taken into their minds' content the deep things of religion and the world's life. Sometimes one finds a current running which is a warning that misinterpretation has been made and one is led to a study as to the methods of bringing the interpretation to square with the truth.

During the past few years the international and internal political problems of China have been a source of great trouble to those in charge of educational institutions. No Chinese are better informed concerning the facts and the opinions of leading foreigners and Chinese than the students of Boone and similar institutions. They have heard their teachers and the daily newspapers say that the outstanding failings of the Chinese are cowardice



BOONE BATTALION

Boone takes pride in its excellent drill and its band

and callousness. When, then, these men try to be brave and outspoken and to feel for their country and their oppressed fellows, there is developed an explosive force which may well mean trouble for a missionary institution carried on under a foreign flag in the city of an oppressive, ignorant, military dictator. Practically all are agreed that the first student strike was one of the most effective demonstrations of unified national feeling that have ever been exhibited. It is also agreed that the second strike was a mistake, being engineered for private political purposes. This second strike almost resulted in a tragedy at Boone through a misunderstanding between the faculty and the students, but it finally became an exhibition of the ability of our students to judge wisely of a whole situation. For the past two years the judicial reaction of the Boone men to our various crises has shown the very great value of the

training which they have been receiving.

The one outstanding success in China in the midst of the present political chaos is the government postal system. The service is constantly expanding and there is always a place open for a graduate of the Boone High School at a beginning salary of sixty dollars a month, with a possibility of advancing to five hundred dollars a month. In the face of this offer there are actually students who stay in college five years longer and then enter the Christian ministry at a beginning salary of fifty dollars a month, and several of these clergy are the cleverest English and Chinese scholars which Boone has produced. One of the men who is preparing for the ministry in Boone today is the son of the principal of the West China Christian University, who in turn is the son of one of the boys who entered Boone on the opening day fifty years ago—a



OUTDOOR SERVICE ON BOONE'S FIFTIETH ANNIVERSARY



SOME OF BOONE'S BOY SCOUTS

Boone University organized the first Boy Scout Troop in China

fair example of Christian influence extending through a Chinese family for several generations.

At present Boone is seriously crippled as an all-around modern university because she is without a properly-equipped science building. The anti-Christians seek to disparage Boone by saying that it is plain the Christians are afraid of science by the way in which it is neglected in the Boone equipment, a thrust which goes to the very heart of our main purpose. China needs religious leaders, social leaders, political leaders, but she also needs medical leaders. Four Boone graduates are on the staff of the Peking Medical School, the Health Center established by John D. Rockefeller, Jr., but the entrance requirements have been made such that no Boone student can at present enter that school. If we could keep prospective medical students in the living Christian atmosphere of Boone until they were ready to enter either the Peking or some other medical school, it would mean that they would be active Christians all their

lives and would add their influence to the force of Christianity which is vitalizing the spiritual and moral life of this ancient people.

Within the past few years several young men from non-Christian Chinese families have entered the Church through Boone. All are stalwart Christians, strong patriots and students of the first class.

Boone has led the way these fifty years. The Church at home has given us capable teachers. The workers on the field, not least among whom must be mentioned the Reverend James Jackson, D. D., who gave sixteen years of devoted service as head of the school, have stored up a fountain of living Christian energy. Just now Boone needs material equipment. This urgency of need has been recognized by the Presiding Bishop and Council and the supporters of the Church's work are asked to do all in their power to make it possible for a better-equipped Boone to do a better work in the new era of greater demands and larger opportunities.



CLIMBING MOUNT HOOD

Portland has "an unsurpassed out-of-doors".

Climbing Mount Hood will be one of the attractions for prospective visitors to General Convention

GOING WEST TO GENERAL CONVENTION

By the Reverend Thomas Jenkins

Rector of Saint David's Parish, Portland.

GENERAL Convention is or ought to be a great religious revival to the city and section in which it is held. There is nothing else quite like it in American ecclesiastical life. It involves no inconsiderable outlay of money to the diocese which is privileged to be its host; and the task of preparing for its coming requires the thought and labor of many people for a long period.

It has often been assumed that none but one of the largest dioceses or cities could entertain the Convention—or perhaps had any just reason for wanting to. And the fact is that the Convention has not met heretofore except in the largest cities of the country. Only once has it come West, unless our Eastern friends consider Chicago West.

Before leaving for Alaska twenty years ago I attended a farewell reception in New York with about twenty other young missionary workers. I remember being asked, among other things, where we came from. Hearing that I was from Ohio someone exclaimed, "Ohio, away out West!" But I replied that Ohio was not as far out as Chicago. "Yes," said the speaker, "but you know Chicago is the West to us." Perhaps it was this thought of Portland being so dreadfully far beyond Chicago that made some of our good friends question the wisdom of letting us have the Convention this year. I am sure Philadelphia has forgiven us and has forgotten the disappointment of her defeat.

We are hearing daily of Church people who are arranging to come out to see how far west of Chicago Portland

is. The adventure, I am sure, will not disappoint them. If there should be any who think the journey too forbidding we appeal to their fortitude. And we would remind them that the West has been going East for the past twenty-one years—has gotten used to it and really doesn't mind it. Indeed, I surmise the West will vote to hold the next Convention in the East, at least east of the Rockies.

A priest then, a well-known bishop now, who came to the San Francisco Convention in 1901 confessed on his return that he had seen the Church's task in a light he had never dreamed of; and had become wholly converted to her missionary programme. May this be the experience of many who come to the Portland Convention!

Church people who come to Portland in September, if they have never been in the real West before, will discover a new America, no less wonderful and full of surprises than eastern America is to the European on his first visit. Those of us who have come from East to West and chosen this for our home may be pardoned for holding maximum notions of Western ability and hospitality—even to the extent of entertaining a General Convention.

Portland is peculiarly equipped for conventions. Supplied with good hotels and an unusual convention hall; blessed with the spirit of abounding hospitality, and being easy of access; having an equable climate and an unsurpassed out-of-doors, there is every reason for expecting this General Convention to be happy and memorable.

Something has already been written and more will be said in the coming

Going West to General Convention

weeks of the physical arrangements for holding the Convention. I want to reassure our friends everywhere on this point. I have attended every General Convention since 1907 in Richmond, and, unless my memory fails me, Portland offers by far the best facilities of any city that has had the Convention in these years. Living on the ground and knowing what is being done I am sure no known need will be neglected or overlooked.

There is another aspect of this great Church event which it may be easy to forget among the clatter of our arrangements, both for us here and those who will come. I mean the spiritual power with which the whole thing is potential. To those who for the first time travel across the continent, by train or auto, will come a greatly enlarged vision of what our country means. The vast stretches will people themselves as the traveler thinks of coming years. The villages will grow into towns, and the towns into cities. If he come, as we are praying he will, with the desire to learn and serve the Church's needs, he will readily sense the strategy of occupying this great virgin field while the day of small things exists. He will rearrange his ideas of doing missionary work in the sparsely-peopled West. He will thank God the people are yet to come and that the opportunity still remains in many parts for the Church to be there to receive them upon their arrival. If our Convention visitors from the East and South come open-minded I am sure they will carry much away to enrich the life of the Church elsewhere.

But my thought about ourselves recurs. The Convention ought to signify much to the Northwest, and to Oregon in particular. We are preparing as for a great revival, except that we are not enough on our knees. We expect too much from the Convention. We believe the Church at large is coming to a realization that

this gathering in the West offers great opportunities to make a contribution of spiritual power and to reappraise Her own task.

The West, with its freedom, may seem, perhaps, to lack seriousness, but I assure all comers that it doesn't. It is mightily in earnest. It has a mind of its own, and it is not closed. It does not have many prejudices to rearrange, but it does possess a life that needs fellowship and sympathetic guidance. Nowhere else is individualism so active, and nowhere else does the corporate life need tenderer or more urgent cultivation.

I have no doubt of the spirit the Convention will engender and of the interest it will awaken, but up till now nothing has been said as to how we shall conserve that spirit and interest for the permanent service of the Church when the Convention is gone. The Church on the Pacific Coast is creeping now; through the coming of the Convention She should learn to walk. It would be prudent to set up a strong committee for the purpose of studying how to enhance the Convention's service to the Church on this coast. On that committee might be asked to serve one Churchman from each of the dioceses where the Convention has met during the last twenty years. If the thought of such a need is no more than a fancy of mine, such men would know it and say so, and if there is such a need they could best serve.

Meanwhile we invite all Church people who can to make their plans to see the West and attend the General Convention, which opens in Portland on the sixth of September.

To the readers of THE SPIRIT OF MISSIONS we would say that our mind just now runs largely to halls, hotels and hospitality, to meetings, music and meals; and not to prayer and praise as much as we desire it should. You can help us much if you will pray for us often.



SAINT JAMES'S SCHOOL, BESAO

The altar for the outdoor service during the bishop's visitation was placed in the central porch

THE MISSION ON THE HILLTOP

By Bishop Mosher

ONE hundred and forty-nine confirmations in the open air on the crest of a little hill from which one could look for miles to the jagged range of mountains in front, or could look a few thousands of feet off the sides down into the deep valleys and up the sides of the hills beyond, was a sight not to be forgotten. The E. Walpole Warren Memorial Mission House, at Besao, in the mountains of northern Luzon, in the Philippines, stands in such a location, and on the occasion of my visit there in December, 1921, a great majority of our eight hundred church members came

from the thousand and one little *barrios*, or villages, that one can see in the distance, to form the long procession to go out on the trail and, with flags flying, lead the Reverend F. Roland Severance and myself in.

The little wooden church that for several years did service a little way down the side of the hill had to be taken down a year ago. The ravages of time (perhaps ten years) had made it unsafe for further use. There is no money as yet to build another and so the services had to be held on the lawn in front of the house. The little room that serves as chapel on ordinary occa-

The Mission on the Hilltop



THE BRIDE AND GROOM

sions would not have held one-tenth of those who were present that day.

It was a beautiful day. The air is cool up there, over four thousand feet above sea level, and the bright sun not too hot. All the Igorots who had blankets were glad to use them to help in keeping warm. Some didn't have blankets, but they had shirts and trousers. Some did not have trousers, and some did not have a shirt either, so that they came with nothing on but their gee-strings. The bridegroom of the morning seemed rather more plentifully supplied with clothes than the others. He had a khaki shirt, trousers, and above all a nice new pair of white suspenders. True, he did not need the suspenders, because he wore a belt, but undoubtedly the suspenders were an asset from a decorative point of view.

I wonder very often if people realize at all what it means for a white

woman to go and live alone for years in a place like Besao. It is an hour's horseback ride over the trail from Sagada, and Sagada is three days by the quickest possible route from Manila, so that even Sagada might be called lonely, for the only white people living there are the members of our mission. Besao might well be impossible for anyone who could not find companionship in the Igorots, and one's sense of companionship even then must be exceedingly well developed in order to enable one to live all alone twenty-four hours a day, and seven days in every week, with a house full of them. Deaconess Hargreaves takes in babies only a few weeks old, some of whom she has kept until they were adults, and these together with a few tens of others live in the house with her. In the *barrio* of Besao, one-half mile away, and in dozens of other *barrios*, are those who are men and women now but who were her children once and who come back frequently and look upon the Mission House as the great center for their public gatherings. The children who live in the house are well taught by three or four teachers and carried up to high school grades. The old children—grandfathers and grandmothers some of them are—come back and are taught by eye as well as by ear the truths of the Christian religion and the way to lead a Christian life.

One would say that these people, who were head-hunters only twenty years ago, are not safe people to whom to entrust the life of a member of the mission staff, but the fact is that Deaconess Hargreaves, surrounded by her friends, the Igorots, is safer in Besao than she may be on more than one occasion while she is on her furlough in America. "Ina" they call her, which is "mother" to them. She is mother to them all, both young and old. The Igorots are an impressionable people, easily won, and require therefore careful looking after and daily



THE BISHOP'S VISITATION

The bishop may be seen a little to the left of the center; at the right of center the two priests are talking together. Some of the Igorots wear blankets; the bridegroom is dressed in his new suspenders

guidance, but off there on the hilltop at Besao the Church should look with pride upon the little mission, with its one building, that is looking after eight hundred pagans who have become Christians.

Deaconess Hargreaves is now in the United States on furlough. She has an interesting story to tell, and many people, I think, will write to the Department of Missions asking that she may come and tell it to them. One result of her visit I hope will be a new church for Besao. It will cost \$5,000.

Is that too much? No one who saw what I saw at Besao last December would think for a moment that that was anything but a very modest amount to help make more effective a very good piece of work.

In the working out of the problems of the Philippine Islands, the least among which is the question of how the Igorots are to be trained to take their place and bear their share of the burden in the body politic, it will be found one day that Besao has made a valuable contribution.



A HAPPY MOTHER IN THE ARCTIC

ARCTIC BABIES

By a Registered Nurse

IT was on a cold winter morning, early, when "Smiling Bob", following close upon his eager knock, precipitated himself into the dispensary at Saint Thomas's Mission, Tigara, Alaska, and fairly bubbled out his happy news, "Baby come".

How many times has this message come to our mission, and always in the same spirited, enthusiastic manner! Then follow the usual questions: "Is it a boy or a girl? Is the mother all right?" and almost invariably the answers are what we most wish to hear.

The baby's layette is brought from the storeroom and some explanation is made in connection with the dainty garments before they are handed over to the eager father. Perhaps you would like to know just what was given to "Smiling Bob", or Ouviok, as his people call him, on that particular morning. It was what we give to all fathers on like occasions and is very much the same collection of little bands and shirts and dresses and blankets as is provided for babies in the States, with perhaps a larger proportion of woolen garments.

They are always most grateful, these kindly good-natured children of nature, and when you go to see the baby and give what aid is needed, the mother adds her simple words of gratitude to those of the father. The mother is usually found sitting up engaged in her endless task of sewing parkees or boots and perfectly able to listen to and understand instructions for the dressing and immediate care of self and baby. The "little stranger" is beside her on his bed of deerskins.

At the end of two weeks the babies are brought to the church to be baptized, and on this great occasion the mission clothes them in a sheer little baptismal gown and attractive new

bootees. The splendid gifts to the mission have made all these nice things possible.

Thirteen babies have been born on Point Hope this year and there is yet another month or more. There have been no deaths among the children and only two from disease among adults. There was one death from freezing. Our people are strong; much stronger than is generally realized. And moreover our women are prolific, notwithstanding the contrary opinion of some writers on the Eskimos. There are few women at Tigara who have borne less than four children. There are many instances of six or seven in a family, two at least of eleven and one of sixteen, including two pairs of twins. There have been two other instances of twin births in the past fifteen years.

Our present babies are brimming over with sturdy good health—with one exception: a premature little tyke who was making a losing fight for his life until his mother caught the spirit of the instructions which were being given her and coöperated to the fullest extent. Now every Sunday morning the little family appears at church; baby in his mother's parkee, baby's extra clothes in father's parkee. Instructions had been issued that baby must have extra clothes to be put on whenever he is taken out of his warm, furry nest, and as it is not always convenient for the mother to carry the extra bundle, especially in blustery, cold weather, father does his share.

One Sunday a whispered commotion was heard in the corner occupied by our hero's mother. She was earnestly showing a matron behind her just how much milk the baby was to take and when, and all about the graduated amounts, and how the milk had to be



AN ESKIMO WOMAN SKINNING A SEAL

In the Arctic the baby in its warm nest accompanies the mother in all her avocations

carried in the bottle next the skin so that baby might always receive it at body heat. Who would not forgive a sincerely earnest mother, who was not only adhering strictly to her instructions but passing on the information she had received, a little inattention to the service! A sense of quiet joy filled me as I turned away smiling happily to myself.

Women's meetings are frequently held and at these "baby" usually plays the title rôle. The dressing of the baby is stressed. It is most important for the reason that, only a few years ago, baby's clothes did not worry an Eskimo mother much—there were none! Children from birth until they reach the age of two or three have a place on the mother's back under a parkee always made for two, with a hood that holds two heads, a little one and a big one. The women are shown with what to dress the babies and how and when. It takes a great deal of repeated demonstration to make them understand that too many clothes on an infant when in his unique

perambulating cradle are almost worse than not enough; that a miniature little covering of fur or wool must be waiting for that often damp little body when it comes out into the air, either in the igloo or the frosty out-of-doors.

When such a gathering was recently held at the mission and many subjects relative to babies had been discussed, a four-months-old infant was selected from among those present and received a proper demonstration bath, with all the trimmings. He was as quiet as a mouse through it all. Even through the various stages of "dressing" he was wide awake and seemed perfectly content. When it was over, Kaunuk, a sweet-natured little woman, who four years ago was near death and had to be sent to Nome for a major operation, said she just wished *she* had a baby at her house; she would do just as I had said. She has never had a child but has brought up two, whom she adopted, as faithfully as she would have raised her own. Her simple words were so sincere that all of us were deeply impressed,



PLAYTIME AT SAINT THOMAS'S MISSION, TIGARA

There is, as J. W. Powell says, a "universal custom of adoption. The fine spirit of the Eskimo is well shown by it. One family will gladly relieve a poorer family of one or two children and bring them up as their own just to help out; never claiming more than the rights of foster parents." There is a beautiful thought always in their hearts: "Children are riches". "Children better than money" said Frank to me one day when we were sailing down the big lagoon in a *umiak*. Frank has five at his house and two more who have left the nest.

The inland Eskimo has the same good desires. It was just after the terrible "Flu" had ravaged Alaska and left the village at Cape Prince of Wales with one hundred and fifty orphaned children. One of the teachers on the Kobuk River told his people of the sad plight of these children, knowing that they would want to adopt some of them when the boats could bring them. It being cold and stormy midwinter, he had not thought it necessary to specify any particular time or means when and by which the chil-

dren were to be brought to their new parents. Imagine his surprise when in most unpromising weather he found most of the fathers of the village—and some who were not fathers yet wished to be fathers by adoption—at his door. They had their dogs in harness and were ready to start over the hundreds of miles of treacherous trails to bring the entire number of orphans back to their village. It was with reluctance that they returned to their homes with the knowledge that they would have to wait until summer.

You must not think our babies continue their little lives without some drawbacks. They are evident but ever-diminishing. There is planted deep in the heart of every Eskimo the desire to do right at any cost, and they love their children. Every word of counsel and advice is as the dew of heaven to these well-intentioned people, bringing forth the blossom of trustful coöperation.

Will there be more and better babies among the People of the North in days to come? We believe it, because we have known the mothers.



NEIGHBORHOOD WORK AT SAINT AUGUSTINE'S
A group of those baptized on Easter Sunday



A FEW OF THE MOTHERS
Mrs. Rowell stands at the right

NEIGHBORHOOD WORK AT SAINT AUGUSTINE'S

By Ella Willard Rowell

THE work at Saint Augustine's, Raleigh, North Carolina, the oldest of our Church Schools for Negroes, is three-fold in character. Primarily, of course, comes the educational work of the school itself, but closely allied to it are the ministry of healing carried on at Saint Agnes's Hospital, and the Neighborhood Work.

The last-named is the Social Service work begun and carried on for thirty years by the Reverend Dr. A. B. Hunter and Mrs. Hunter. Dr. Hunter was principal of Saint Augustine's for all those years. He and Mrs. Hunter were father and mother in God to these people, and it is to their consecrated and devoted care we owe the really high character of the neighborhood of Saint Augustine's to-day. Many a man and woman will tell you that if they have any good in them-

selves it is due to the teaching and advice of Dr. Hunter.

When the Hunters came to Raleigh, the Negro homes were bare little cabins of the rudest architecture, the people very poor, badly dressed and struggling with difficulty towards the light. Dr. and Mrs. Hunter went among them, helping not only by giving advice, but in every possible way, and gathering in the children. They knew every family, and every individual in every family, and understood their problems and perplexities. From an indifferent, careless, helpless people has grown an industrious, self-respecting, self-supporting community. They have not only clean, well-kept, well-ordered houses, but many are homes of refinement.

The "Mothers" is the only organized society in the neighborhood. It was



THE RESULT OF THE NEIGHBORHOOD WORK

A present-day cabin

formed twenty-six years ago by Mrs. Hunter, and in all these years there has never been an omission of the weekly meetings save during the week of Annual State Fair for Negroes. On the other fifty-one weeks, no Friday is too hot or too cold or too stormy to prevent some from coming. With a membership of two hundred and an average attendance of forty-five, as can be seen, the influence is far-reaching. The meetings are mostly religious: the Creed, prayers, reading from the Bible, a brief talk.

On the first Tuesday in each month, a conference for all colored people in Raleigh is held in Taylor Hall. Some one of local distinction gives an address; there is always good music. No one who has heard those sweet, pathetic voices in the "spirituals" can ever forget them. At the end there is a social hour, with good coffee and biscuits.

A mission store established by Mrs. Hunter, where good clothing can be bought at very low prices, has been a great factor in teaching self-respect.

The present principal, the Reverend Edgar H. Goold, and Mrs. Goold have taken great interest in the work, and helped in every possible way to further it. To the district visitor, the finest part of her duties is the visiting in the homes. Here one comes in close contact with the family life, becomes acquainted on their own ground, and is able to help in many ways. Sometimes it is a baby to wash for a sick mother, a bed to straighten, little fingers to bind up, a button to sew on; sometimes it is to read the prayers and Holy Scriptures (for they love the Bible) to the sick and dying—sometimes it is to go out for the straying and lost, "those who have lost their way in the world" as the Jews tenderly say, those whom Jesus tells us He came to seek and to save.

So the good work goes on—little by little, "precept upon precept," helping and uplifting these dear people to the Light; and to the worker there is great joy and thankfulness in being one of those whom God can use to help in working his purpose out.



ON THE PORCH

"Miles Standish" played by the eighth-grade girls

THE APPALACHIAN VOCATIONAL SCHOOL

THE Appalachian Vocational School at Penland, North Carolina, had its origin in the generous gift of Mr. W. B. Connelly, who offered his farm and homestead to Bishop Horner to be used as a vocational training school for the boys and girls of the mountains. The bishop gladly accepted the offer and for a time retained Mr. Connelly's most valuable services to make known the undertaking and find friends for its support.

The first regular work was done by the Reverend A. Rufus Morgan, who had while at the University of the South given his vacations to "blazing the way" along the mountain trails. Immediately after his ordination, about seven years ago, he moved out to Penland to realize the vision of his college days, a field where there was a real need for his services. And here he certainly found it and entered on his work with joy.

The farm consists of about one hundred and sixty-five acres lying most favorably in a well-settled district near the village of Penland, on the Toe river. Mr. Morgan first built a large plain structure well adapted to the uses required in the beginning, living meanwhile with Mrs. Morgan—who had just stepped upon the scene—in a log cabin. There are now several other buildings, Morgan Hall, which is headquarters for most purposes, Ridgeway Hall, on the crest of the ridge where the crafts are taught, the farmhouse and necessary outbuildings, and Mr. Connelly's old home, which has been fashioned into a hospital for the community. It was so well arranged as to have suggested this purpose and fortunately one of the faculty is an experienced graduate nurse.

Having laid foundations and set things in order Mr. Morgan found himself obliged to accept duties in an-



BOARDING GIRLS AT MORGAN HOME

other field. He was profoundly regretted by the whole neighborhood, whose good will and confidence he had justly won. He had put his talents and labor into the undertaking without stint, and so thoroughly that it could live and proceed without him. The mission is now under the care of his sister, Miss Lucy C. Morgan, assisted by an efficient corps of teachers. Also during their vacations a number of friends of the school have given their services freely. One of these, a zealous, gifted woman, has devoted to this purpose her period of rest from hard work in one of the large state colleges of the Mid-West.

At present there are ten girls of the mountains who live in the school and twenty-two who come as day pupils from the surrounding community. The girls receive all sorts of training under wholesome conditions, chiefly with a view to their becoming good housekeepers and home makers. For the boys "book learning" is supplemented by manual training. For their work on the farm they receive credit on their tuition. Nearly all the living of the school is derived from the excellent farm. There are thirty thousand young apple trees now in bearing and from this source it is reasonable to

expect a substantial return towards the support of the school.

This is written by one not of the staff, but who knows the challenge of the locality, the hard struggle of the past and the possibilities of the future. He knows also the needs of the situation, and he thinks he knows that it would be very difficult for anyone to imagine a work more full of promise, more worthy of confidence and coöperation, than the Appalachian Vocational School at Penland.



VIEW FROM THE FRONT PORCH

A DIVIDEND-DECLARING INVESTMENT

“Your young men shall dream dreams”

By Bishop Wise

THE days of the pioneer trail blazer in the Middle West are gone. More and more this section of the country is developing powers of national leadership. Not only from its abundant natural resources has it enriched many in the East who had the vision to see its possibilities and make investments, but it is also rich in its man and woman power who can contribute in service and life to the nation's ideals.

Kansas is one of the least illiterate states in the Union. It is almost entirely a state of American-born. Its young life is crowding to capacity its higher institutions of learning, which can hardly keep pace with the demands. In ten years the State University at Lawrence has more than doubled its student population.

Lawrence is named after Amos A. Lawrence, the father of the present Bishop of Massachusetts. Mr. Lawrence, as treasurer of the Massachusetts Emigrant Aid Company, sent thirteen hundred settlers to Kansas and made liberal gifts to both town and Church. The first Chancellor of the State University, the Reverend R. W. Oliver, was also the rector of Trinity Church.

The State University today with its 4,400 students offers a great opportunity for investment by the Church. Hundreds of young men and women will gain their first real knowledge of the Church here in their college days. As has happened in the past so will it be tomorrow. These future leaders of the state will become missionaries for the Church and lead in its establishment and development all



THE REVEREND E. A. ANDREWS
Student Pastor at the University of Kansas

over the West. They are the key that will open doors for the Church tomorrow. Our own two hundred Church boys and girls can be trained in Christian leadership here.

The bishop's banner each year goes to the church in the diocese which during Lent has the largest attendance based on communicant strength. For two consecutive years Trinity Church, Lawrence, has won this contest with an attendance last year of 350 per cent.

Too much cannot be said of the splendid work of the Reverend Evan A. Edwards, who for eleven years has been a real student pastor and spiritual



PANORAMIC VIEW OF THE UNIVERSITY

leader in the University—except for the time spent overseas as chaplain of the 142nd regiment in the Thirty-fifth (Rainbow) Division of the A. E. F., from which he returned with the reputation of the best-loved chaplain in the army. His book, *From Doniphan*

to Verdun, is a real contribution to the literature of the war.

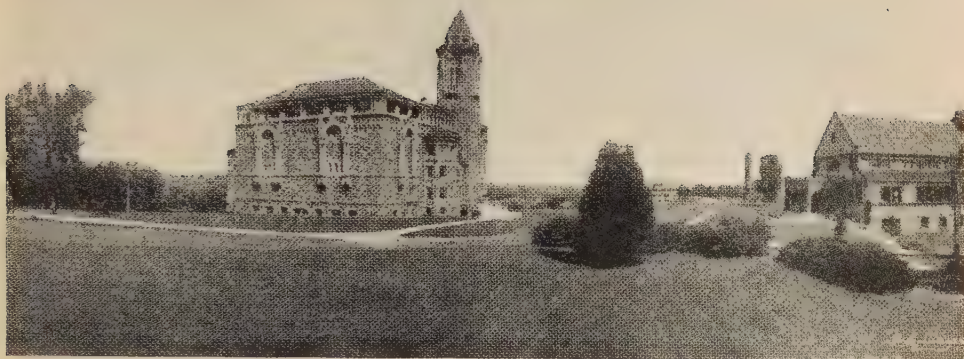
Mr. Edwards is shortly to have the assistance of an Associate Student Pastor in the person of Mr. Sumner Walters, who graduates from the General Theological Seminary, where he was president of the Missionary Society, in June of this year. Mr. Walters comes from New Jersey. He became interested in the work in Kansas through a classmate, Mr. Jack McCloud, who died of pneumonia in February, 1920, while still in the Seminary.



SUMNER WALTERS

Associate Student Pastor, University of Kansas

One hundred and twenty students and thirty professors have been confirmed in the University in the last ten years, and ninety other students are known to have been confirmed within two years after leaving. The Chancellor of the University and the Mayor of Lawrence, neither of them members of the Episcopal Church, have said to the writer that Mr. Edwards is one of the dominating influences spiritually of the University and of the town. In ten years this parish has given to the Church four priests, one missionary, a social service worker, five teachers in Church Schools and many trained volunteer workers.



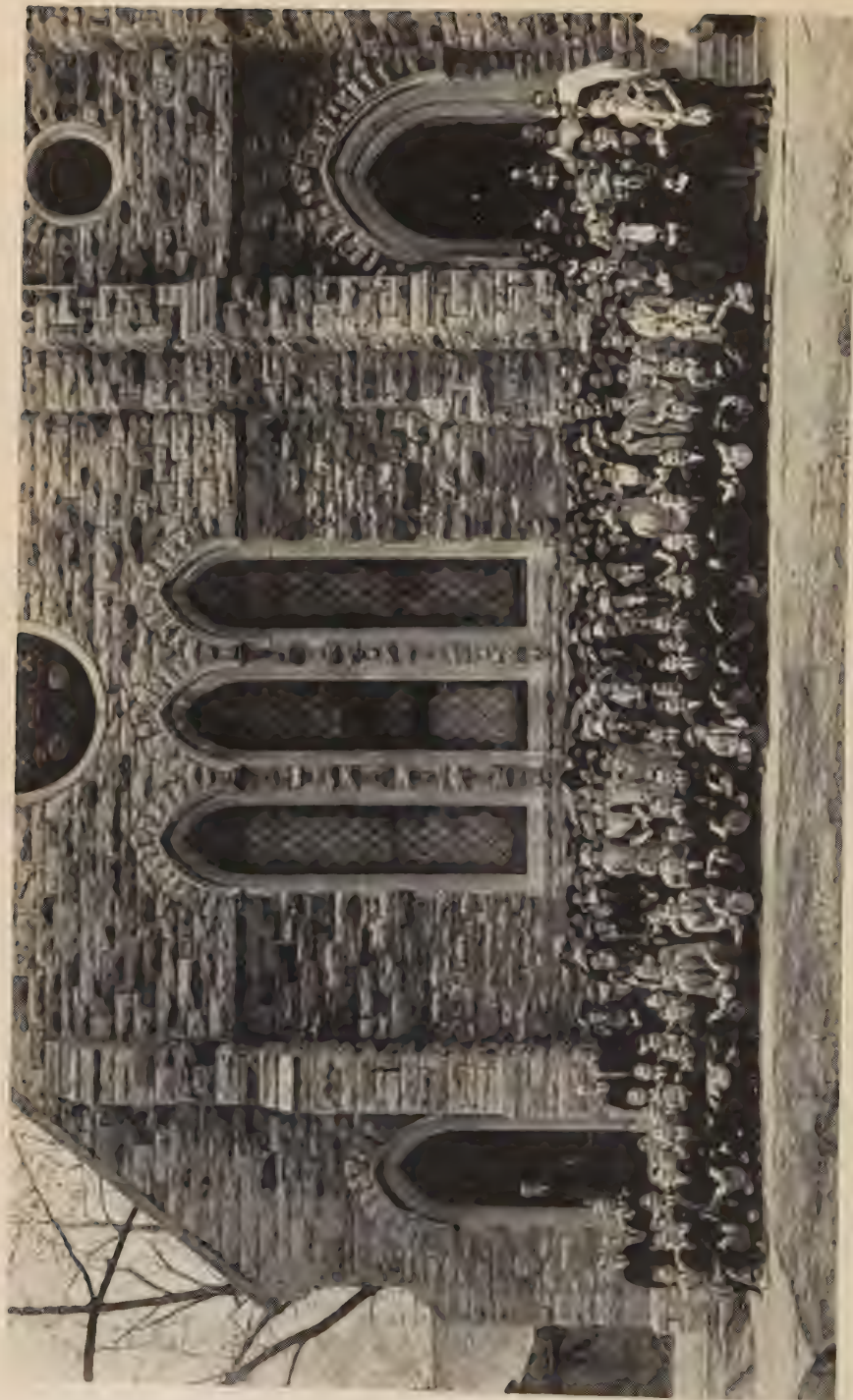
OF KANSAS, LAWRENCE, KANSAS

The other religious bodies have been investing hundreds of thousands of dollars in this strategic center while we have been doing practically nothing since the pioneer days of Amos Lawrence in 1850. The one hundred and seventy local communicants are giving until it hurts to sustain their leader and meet the need. They gave ten times as much for missions in the last ten years as in the previous ten.

The church erected in 1874 seats five hundred people and is very often filled with a congregation largely composed of University men and women. The original chapel, consecrated by Bishop Kemper in 1859 and made possible by the gift fund of Amos Lawrence, is the oldest church building now standing in the state. It is the only equipment that can be used as a parish house and a meeting place for students. They naturally compare this interesting historical relic with the modern up-to-date buildings of the other religious bodies and of the University.

Lawrence needs a religious workshop. A parish house to furnish a center for student activities. A place to be used as a Bible School and a school for week-day religious instruction. It would become a center for

a strong Episcopal student organization. It would house under an associate plan a group of eight or ten students preparing for the ministry of the Church, thus strengthening and developing our future spiritual leaders for the West in the years of their preparation. Eighty-five per cent of the students enter the college with religious faith. They say that about fifty per cent of them lose it before they leave the institution as graduates. The Church can reduce this percentage and can save the leakage by stopping the leaks. We believe that Christian faith and practice is the one and only hope of civilization. Shall we not demonstrate our faith by making investments for God in the lives of those who will very largely shape the ideals of the nation tomorrow? Fifty thousand dollars is the goal of our endeavor for a workshop. Kansas will carry the cost of maintenance. Her 4,500 communicants have made an enviable record in the Nation Wide Campaign, giving 64 per cent of their entire quota for the last two years. Her *per capita* offerings for missions places her seventeenth in the dioceses of the Church, while her numerical strength places her fifty-fourth.



STUDENTS OF THE UNIVERSITY AFTER MORNING SERVICE AT TRINITY CHURCH

OUR LETTER BOX

Intimate and Informal Messages from the Field

We know all Dr. Chapman's friends—and their name is legion—will sympathize with him and with Mrs. Chapman in the loss of their dwelling house at Anvik, Alaska, on the last day of 1921. Nothing, however, seems to dampen Dr. Chapman's cheerful spirit, and in the midst of the calamity he finds time to comment on the efficiency of those who are salvaging his household goods! We give his account in his own words:

THE fire, not apparently serious at first, was beyond control in a few minutes. This was at 2:30 p. m. The weather was not severe. Practically the whole community came to our assistance and I must say that I never saw more efficient work done at a fire or in any similar emergency. Everyone seemed to know just what to do. The house was full of men and women carrying out furniture, bedding, kitchen stove and utensils, nearly everything saveable. The lower floor and the basement were cleared while the fire was raging in the upper story. Most of the mission supplies and stores were in the basement and in an adjoining house, too old for occupancy but used as a storehouse. These were all saved, so that we are spared any anxiety as to our needs for the winter. My own efforts were concerned at first with saving the mission records and account books and the post office equipment, and in this I was entirely successful, by the help of two or three natives. These things looked after, I had time to notice the thorough efficiency with which the houses were being cleared. Entering our sitting room, which I had left full of books and furniture, I was astonished to see it stripped of its contents. It was the same with the bedroom and kitchen, both on that floor. Books from the sitting room to the value of four hundred dollars

were saved, including those to which I make most frequent reference. Going outside I was astonished to see the typewriter and the electric generator among the things saved.

A mimeograph which I used constantly was upstairs and was lost. This is something that I greatly regret. Among other things that were lost was our file of THE SPIRIT OF MISSIONS. One of my cameras and all my chemicals and paper were lost.

Our older boys and girls did good work. There were some amusing incidents. Elliot Johnson from Fort Yukon thought that things were not going out of one of the rooms fast enough, so he broke out the windows and established a salvage system of his own. Matilda Petersen, also from Fort Yukon, was everywhere and always efficient. In the sitting room she was struggling with a large chest containing many things that she supposed were of value to Mrs. Chapman. A young man appeared at the door. The fire was then dropping from the ceiling. Matilda called to him to come and help her. He objected. "Too much fire." Matilda screamed "Fire nothing! Get hold of this box." He did—and it was saved!

We are now settled in the oldest house on the premises, which, fortunately, we fitted up for a school room last fall. Mrs. Chapman and I have a little sentiment about occupying it for it is the house in which I passed the first few years at Anvik.

None of us suffered any ill effects from the excitement or from exposure. Indeed the effects fall chiefly upon our associates who are carrying extra burdens on our account and who are so cheerful about it that we can only wonder and be grateful.



MRS. A. I. B. MASSEY
The Philippines
From West Texas



WALTER HAMPTON
MALLORY
Hankow
From New York



MRS. H. H. ELLIOTT
Dominican Republic
From South Dakota



AGNES M. ANDERSON
Shanghai
From Massachusetts



EDNA B. MURRAY
Tokyo
From California



MRS. F. A. WORRALL
Porto Rico
From Rhode Island



FRANCES C. SULLIVAN
Shanghai
From Michigan



THE REVEREND E. PUGH
Porto Rico
From Massachusetts



RUTH LEONARD, M.D.
Shanghai
From Chicago

RECRUITS FOR THE FIELD

THE recruits for the mission staff whom we present this month have gone to widely varying fields.

Dominican Republic: Mrs. Helen H. Elliott is a member of Saint Paul's parish, Vermillion, South Dakota, where she has been an active worker. She desired to serve in Honolulu, but the need for a teacher to assist Archdeacon and Mrs. Wyllie in Santo Domingo was presented so strongly to her that she has consented to share their difficult field. She is a graduate of the Universities of Nebraska and South Dakota.

Hankow: Mr. Walter Hampton Mallory was a resident of the city of New York and a communicant of the Cathedral of Saint John the Divine. He was educated at Columbia University. He was a special assistant for a year to Ambassador Francis in Petrograd, and since the war has done valuable service on the Ways and Means Committee for Armenian and Syrian Relief. He goes to be business manager of the Hankow mission.

Philippines: Mrs. Alice I. B. Massey is already well known in the Philippine mission. Going to Manila to visit her sister-in-law, Deaconess Charlotte G. Massey, the superintendent of Saint Luke's Hospital in Manila, she was induced by Bishop Mosher to take charge of the House of the Holy Child, our orphanage in that city. She is now a regularly appointed member of the staff.

Porto Rico: The Reverend Ernest Pugh was born in England and was brought up in the Methodist Church, serving as a missionary of that communion in the London City Mission and in Newfoundland and Labrador. Coming to this country he was admitted to the ministry of our Church and ordained to the priesthood by Bishop Lawrence. When he volun-

teered for the mission field he was rector of Christ Church, Plymouth, Massachusetts. He will have charge of Saint Luke's Church, Puerta de Tierra.

Mrs. Frances A. Worrall has been appointed instructress of nurses at Saint Luke's Hospital, Ponce. Mrs. Worrall was born in Newport, Rhode Island, and at the time of her appointment was a member of Saint John's parish there. She has had experience in nursing at several hospitals and at the Henry Street Settlement, New York.

Shanghai: Of the three recruits for Shanghai, Dr. Ruth Leonard and Miss Agnes M. Anderson, a nurse, will be associated in the work at Saint Elizabeth's Hospital, Shanghai. Dr. Leonard comes from Illinois and was a member of Saint Luke's, Evanston. She was educated in the University of Illinois and did a year of post-graduate work in Northwestern University.

Miss Anderson is a native of Massachusetts and a member of Saint Paul's Cathedral, Boston. She has had practice in the city hospitals of Boston and Providence and has filled the position of head nurse in the operating room of the New England Hospital.

Miss Frances Coles Sullivan has gone to assist Bishop Graves in secretarial work. She comes from Detroit, where she was a member of Saint Joseph's parish. She received her business training in the Detroit Commercial College and for a time assisted Bishop Williams in his office.

Tokyo: Miss Edna Belle Murray has been appointed music teacher in Saint Margaret's School, Tokyo. She is a native of California and a member of Saint John's Parish, Ross. Miss Murray is a graduate of a Saint Louis musical college and has been a teacher of music, both vocal and instrumental, for ten years.

NEWS AND NOTES

OUR cover shows a mass meeting of Chinese last summer, in aid of famine sufferers, at the Yellow Crane Tower, Wuchang, built on the site of the famous Yellow Crane Pagoda which was destroyed by fire some years ago. This place has for generations been a meeting-ground for the citizens, both for pleasure and for discussion of public matters.

IN the death on March thirtieth of George Gordon King, of Newport and New York, the Church loses a layman whose sense of Christian stewardship was carried into every one of the manifold activities of his life. Especially was this true of his interest in the Church's Mission. At the General Convention of 1901 he was elected a member of the old Board of Managers, the precursor of the Board of Missions. In 1909 he succeeded George C. Thomas as treasurer of the Domestic and Foreign Missionary Society, which post he held for ten years. On the reorganization of the Church's work in 1919 he became a member of the Department of Missions of the Presiding Bishop and Council, making twenty-one years of continuous service in the missionary councils of the Church. His associates in the Church Missions House have many happy memories of his ten years' tenure of office as treasurer. His unfailing courtesy and kindness endeared him to all with whom he came in contact, and his high ideals and strong faith were an inspiration to those with whom he worked.

THERE are only two well-equipped hospitals for colored people between Washington and New Orleans. One of these is Saint Agnes's Hospital, Raleigh, N. C., which boasts that no patient has ever been turned away save for lack of room. But to keep this good record of twenty-five years

there must be immediate action, because a critical situation confronts the hospital. If the work is to be adequately cared for and continued at least \$40,000 is needed. The citizens of Raleigh, both white and colored, have organized to assist in raising the money. This hospital serves a population of 75,000 Negroes, covering three states. Last year nine hundred and forty-five operations were performed, and three hundred and fifteen of these were cases for which no charge could be made. Dr. Mary V. Glenton, who is in charge of this institution, is well known to all readers of THE SPIRIT OF MISSIONS through her work in three mission fields—Alaska, China and the Negro work in the South. She will be glad to hear from any who desire to help in this good work.

SAINT ANDREW'S HOSPITAL, Wusih, is the only modern hospital in a great Chinese city of 300,000 people. On a pinch it can accommodate about forty patients equally divided between men and women. For the support of the hospital the Church in the United States appropriated \$5,700 in 1921. This was partly used to meet the salaries of Dr. Claude M. Lee, Dr. Walter G. Pott and Miss Mabel Piper, the American nurse, the remaining \$1,500 going to meet current expenses.

On the other hand, the hospital earned in fees approximately \$9,500. This means that Saint Andrew's from local sources secured nearly two-thirds of the entire amount necessary for its work during the year.

Expressed in figures, Saint Andrew's work for the year was approximately 1,200 in-patients and 20,000 dispensary cases. Figures, however, are but an inadequate expression of the influence of this hospital on the heathen life surrounding it.

MISS PAULINE COLBY, one of our most devoted workers among Indians, recently resigned after long and fruitful service in the diocese of Duluth. The following quotation from a letter, written to a friend with no thought of publication, shows the esteem in which she is held:

"I have been attending our annual convocation which our new bishop, the Right Reverend G. G. Bennett, held in January, instead of June as has been customary for many years. It was a great success and was very well attended by the clergy of the diocese and the lay delegates. We had many earnest and eloquent preachers and heavenly music. Each speaker from the bishop down had a message from which we were bound to draw inspiration and comfort. Of course all these services, held in the beautiful churches of Duluth, meant much to me fresh from an Indian reservation. At the Auxiliary meeting I read my report and made my little farewell speech—and at the bishop's reception I was the guest of honor, and was much astonished and somewhat embarrassed at the many words of appreciation and the beautiful and substantial tokens my old friends and co-workers in the diocese bestowed upon me. Mrs. E. Couper, President of the Woman's Auxiliary, read an address in which she said she voiced the sentiments and opinions of all the Auxiliary workers, and then presented me with a lovely purse which contained checks and bills to the amount of three hundred and forty-six dollars, and then with a Remembrance Book, made and illuminated by one of the members of the Auxiliary, in which every one present at the reception inscribed his or her name. Immediately after the presentation the Indian clergy sang the Doxology in the Ojibway tongue. I was really too surprised and overcome to thank them properly, but they accepted my faltering and almost tearful thanks indulgently."

BOONE UNIVERSITY Library has been able to render another important service to library development in China by sending Mr. Samuel T. Seng, one of the members of its staff, to Peking University in response to the request of the authorities. Peking is a steadily-growing Christian university supported by a number of American and English Communions. In addition to classifying its books in accordance with modern methods, Mr. Seng will suggest plans for the future development of the library.



IT is expected that a thousand delegates will attend the National Christian Conference to be held in Shanghai, China, May 2-11. The theme chosen, *The Chinese Church*, is to be developed through the reports of five Commissions. Bishop Roots of Hankow is chairman of Commission I on *The Present State of Christianity in China*.



THE postoffice has removed the winter restrictions on mail going to the interior of Alaska, excepting that directed to Eagle, Fort Yukon and Tanana. This means that parcel post matter may be sent all the year round to Fairbanks and points in the Tanana valley. Since the completion of a portion of the railroad into the interior the time of transit for mail has been lessened considerably.



ANY missions desiring charts of the Church Year, fifteen by seventeen inches, and unable to afford them, may have their needs supplied by writing to Deaconess Patterson, Blue Island, Illinois.



EASTER, 1846, saw the baptism of the first Chinese in our Communion. Today there are within our three districts in China more than 13,500 members of this Church.

A SECOND-HAND typewriter would be very useful to Bishop-suffragan Gardiner of Liberia in his correspondence.

The secretary of the Department of Missions is always ready to receive gifts of standard-make typewriters. There is an unfailing stream of requests from missionaries at home and abroad for this very useful piece of mechanical equipment. If any readers of THE SPIRIT OF MISSIONS know where to put their hands on typewriters not now in use but in fairly good condition, perhaps they would be ready to start them at work on behalf of the cause. A post card to Dr. Wood, Executive Secretary of the Department of Missions, at 281 Fourth Avenue, New York, giving the name of the machine and a word or two about its condition, is sufficient to introduce the subject.

RUSSIAN CLERGY RELIEF

SINCE the acknowledgment of the responses to the appeal for the families of Russian clergy made in the April number of THE SPIRIT OF MISSIONS the following additional amounts have come in. The money has been immediately sent to the Patriarch, Bishop Tikhon, at Moscow. The amount to date is \$1,399.86.

Mrs. F. H. Woolston.....	\$5.00
Miss Elizabeth Wilcox.....	10.00
Anonymous, Racine, Wis.....	2.00
Children of Saint John's Episcopal Church Sunday School, St. Cloud, Minn.	7.75
Woman's Auxiliary, Trinity Church, Hattiesburg, Miss.	10.00
M. M. B.	100.00
St. Luke's Church, Gladstone, N. J. . .	27.00
Friend, Pawtucket, R. I.	50.00
Anonymous, Mass.	1.00
	<hr/>
	\$212.75

SPEAKERS' BUREAU

FOLLOWING is a list of returned missionaries and missionaries home on furlough. For some of these speaking engagements may be made.

It is hoped that so far as possible, provision will be made for the travel expenses of speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Miss Bessie B. Blacknall.
The Venerable F. B. Drane.
Miss Eleanor J. Ridgway.
Deaconess Gertrude Sterne.

CHINA

Miss Margaret H. Bailey.
The Reverend F. J. M. Cotter.
Miss Venitia Cox.
The Reverend A. S. Cooper.

The Reverend A. A. Gilman, D.D.
Mrs. Gilman.

The Reverend A. S. Kean.
Mrs. Kean.

Mr. H. F. MacNair.
Mr. W. M. Porterfield.
Deaconess K. E. Scott.

The Reverend J. K. Shryock.
The Reverend Montgomery H. Throop.

JAPAN

The Reverend Norman S. Binsted.
The Reverend W. J. Cuthbert.
Miss C. Gertrude Heywood.
The Reverend John C. McKim.
Miss M. D. Spencer.

MOUNTAIN WORK

Archdeacon Claiborne.

NEGRO WORK

Mrs. H. A. Hunt.
Archdeacon Russell.

PHILIPPINE ISLANDS

Deaconess Anne Hargreaves.
Mrs. A. B. Parson.
Mrs. H. E. Studley.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

"THE Episcopal Church is doing more for the foreign-born than any other." This statement has been recently made by several, not of our Church, of long experience in the work. Yet we have been at it nationally but three years. It had long been said that our Church was best fitted to reach the foreign-born. Now that at last we are trying to fulfil our responsibility, why is it that we are succeeding so quickly? The answer is simply that our Church caught and proclaimed a vision, which the others had not realized, viz., that Church work among the foreign-born is a perfectly normal and obvious part of the life of any parish, and not ordinarily to be sought by devious, peculiar and specially organized methods.

One of our clergy on the Pacific coast told our Field Director, Dr. Emhardt: "I have not had time to attempt any Americanization work. Of course," continued he, "we have a number of children of foreign parentage in our Church School and societies, and our people are friendly with the parents. Those unchurched seek me for ministrations, and our parish has been able to establish general good feeling toward the 'foreigner' in our community generally." "Why, this," was the reply, "is one of the best samples of Church Americanization I have seen." Thank God, hundreds of parishes all over the country are increasingly catching the vision and acting thus normally.

In a polyglot California city a deaconess, backed by the bishop and rectors and parishes, is leading the community work that is bringing new life into hundreds of isolated "foreign" homes. In Utah and Wyoming helpful coöperation is given the Greek

clergy. In New Mexico a fine social work is started among the Mexicans. In Texas a parish is ministering to Syrians. In some Mid-West mining region parishes and missions, fifteen or more nationalities are worshipping together and these people are treated just as though they were as worth while in the sight of God and men as the descendants of the Pilgrim fathers. In a Michigan city a whole colony of Assyrian Nestorians make our church their home. In a great Chicago suburban parish and in a little city on the Hudson the same is true with Armenians. In a group of New York towns our churches are used in succession by a Russian priest. In a Georgia town and a Tennessee city is like brotherhood with other races.

In a New England industrial city most helpful relations are established with the adults and children of several races and our beautiful church just built contains a "chapel of all races". In another polyglot city a class of men from all the parishes are training themselves by a course in the Division handbook, *Foreigners or Friends*. Led by a trained salaried layman a number of parishes in and near one of our greatest Eastern cities are putting into effective action the Fellowship Plan. Several of our city missionaries are doing big things for the foreign-born and their children with the coöperation of selected parishes. The Brotherhood of Saint Andrew, the Girls Friendly Society, and the Boy Scouts are pushing out into this obvious opportunity for work. And so it goes.

Our office exists in part to show the right-hearted leaders how best they may lead; to pass on the experience of all to each.

THE DEPARTMENT OF PUBLICITY

THE REVEREND R. F. GIBSON, EXECUTIVE SECRETARY

THE following is a list of the various activities of the Department of Publicity:

1. The publication of Official Bulletins for the information of the clergy and general and diocesan officers.
2. The publication of *Exchange of Methods* for the information of the clergy and other leaders and workers of the Church.
3. The publication of THE SPIRIT OF MISSIONS, which has been the official organ of the Domestic and Foreign Missionary Society for eighty-six years.
4. The publication of *The Church at Work*, intended to be a universal medium in the Church of information on the general work of the Church.
5. The publication of books, pamphlets, leaflets and other printed matter issued by the Council, the several Departments or the Woman's Auxiliary.
6. News service to Church publications: (a) Reports of the doings of the Council and Departments and news stories from the mission field to the Church Weeklies; (b) Missionary, educational and social service notes sent twice a month to diocesan and other Church papers.
7. Service of loan collections of printed matter and illustrations on missionary and other subjects for the use of those who are preparing papers or addresses, and for classes.
8. A News Bureau which furnishes the secular press with accounts of doings of national interest connected with the Council and Departments, the General Convention and its Commissions, and the general work of the Church at home and abroad.
9. Advertising in the interest of the general work of the Church.
10. Promotion of organization throughout the Church for publicity purposes.
11. Promotion of every form of printed publicity for Church purposes.
12. Holding of annual publicity conferences, participated in by representatives of the dioceses and districts.
13. Forming of advisory publicity commissions for the study of various phases of the general problems of Church publicity, especially in their local application.
14. Promotion of the use of the secular press for evangelistic purposes.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY



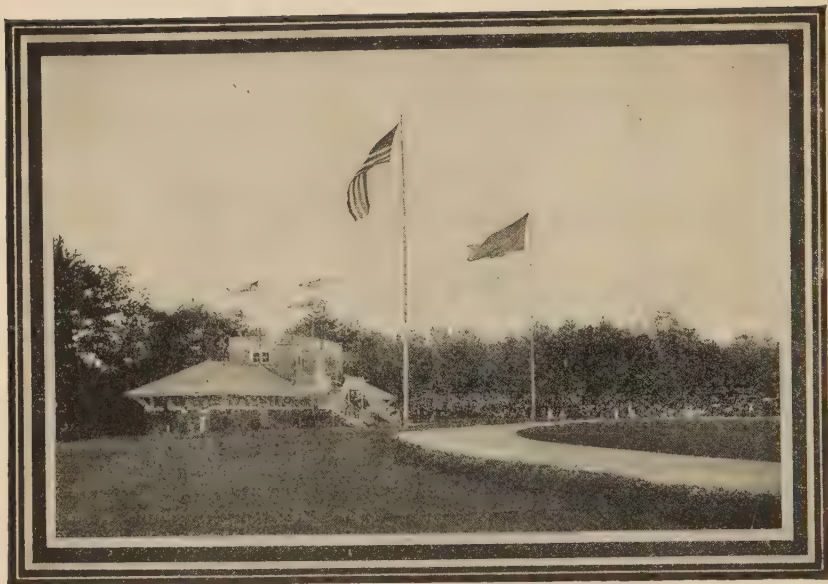
THE SCHOOL POND

OFFICERS FOR CHRIST'S ARMY

THE most outstanding and far-reaching event in the efforts to increase the number of candidates for the ministry is the conference for older boys arranged by Dr. Drury at Saint Paul's School, Concord, N. H., June twenty-sixth to July first.

It is the most outstanding event because it represents a new type of interests in recruiting for the ministry. The headmaster of one of the largest

Church boarding schools for boys leads. First he publishes a series of unusually interesting articles in the Church papers, explaining his plans. Then he invites the suggestions and criticisms of the whole Church. He receives hundreds of letters and matures his plans only after a careful study of the needs of the ministry and only after the fullest consultation with bishops, rectors and laymen.



THE CLUB HOUSE ON THE ATHLETIC FIELD

It is the most far-reaching event in the efforts to increase the ministry because it deals with the younger generation at the very beginning of preparation for professional education. The Church has neglected its share of God's leadership of boys towards the ministry, it has failed to give the same vision to boys regarding the ministry that they are receiving from industry, commerce, and the professions through the emphasis placed by education on vocational ideals and training. Dr. Drury has shown us a way to cooperate with God, and use a method that is commensurate with the task.

As I watch the growing interest and enthusiasm for Dr. Drury's plan, I am convinced that two great by-products of the conference will remain for a long time. The first is the change of front by some parents. I know mothers and fathers—especially fathers—who have readjusted their thinking on the ministry as a life work for their boys. Dr. Drury's plan was a challenge, and business men who ap-

plauded the demand for spiritual forces in commercial, national and international affairs now see that sane and strong leaders in the Church must be prepared if such forces are to be found and effectively organized.

Another by-product is with the boys. Hundreds of boys who may go to the conference, and many who do not go, will have a new ideal of the ministry. The profession will no longer be symbolized by the small church and the underpaid minister, nor by the large church with the over-fashionable congregation. Dr. Drury's challenge has moved the profession of the ministry into the stream of the world's necessary professions, and the minister will have a place in the minds of hundreds of boys as an essential in the better organization of society.

The following committee is assisting Dr. Drury in preparing and conducting the conference: The Reverend G. P. Atwater, Akron, Ohio; The Reverend R. B. Ogilby, Trinity College; The Reverend W. T. Hooper, Hart-



ROWING ON LOWER SCHOOL POND

ford, Connecticut; Wm. H. Jeffreys, M.D., Philadelphia; Harper Sibley, Esq., Rochester, N. Y.

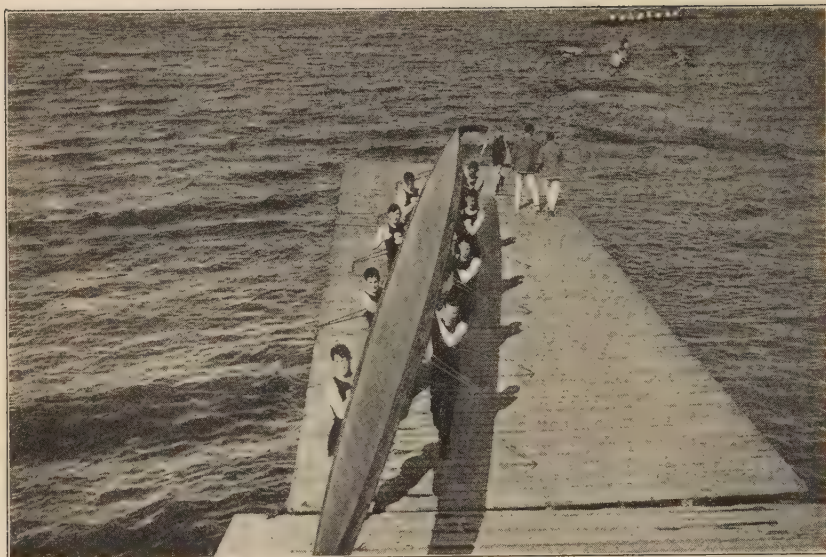
The Committee has just issued the following statement which is entitled *That Boy of Yours* and shows the new attitude that parents and teachers must take:

Do you understand your boy? He may be silent and unapproachable, that boy of yours, but he is thinking just the same. He may seem careless, but his mind is harboring vague big plans. By his lack of expressed ambition he may seriously annoy you, but—so deceiving are appearances—you will find that he expects to count in the world! Yes, the thoughts of youth are long, long thoughts. Wise parents will make this an axiom,—every normal boy has an unabashed silent expectation to be somebody.

Strange, how we parents and older friends fail to capitalize this ambition to count. The air is vibrating with vocations, but they are received only by the ears of the young. Have we “elders and betters” forgotten our own ‘teens when all things were possible, and when we had but to choose to attain? Let the good parent adopt this second axiom: Unless my boy is better than I am, both of us will be failures.

Vocation gets an early hearing. Elders forget how early. Your boy sitting next you at breakfast,—you think of him as just a youngster. But unknown to you he is formulating judgments and crystallizing convictions. Perhaps they are wrong convictions,—but a wrong idea is just as fixed as a right one. When will we wake up to the fact that a boy deserves the mature companionship of his parents? Your boy is debating and settling the personal problem: *What shall I be?* It is often settled before he is aware, long before *you* are aware. If he has not decided for any special line, he has decided against several. Your young decision-maker would welcome talking over with you all the pros and cons of his great problem.

The Ministry is one of life's great vocations. If ours is to be a world of fair play and nobility there must be a Church; and if the Church of God is to go forward like an army it must have officers. How many rich figures the word Minister suggests!—an officer in Christ's army,—a pastor climbing down a precipice for the lost sheep,—a patient fisher of men! Any vocation is too big to describe in this little message about your boy. What he ought to be and do takes time and objective investigation. The Ministry should come in for its term of consideration. In queer hidden ways it gets consideration,—for somebody has declared



A SHELL BEING CARRIED INTO BOAT HOUSE

that at one time in his life, perhaps only for a moment, every man has thought of being a minister.

An orderly and objective study of the vocation of the Ministry,—that is what many boys of high school age would respond to. They can have it. To come now to the practical and the particular, here is an offer to that boy of yours. Here is an opportunity for him to learn what the Christian Ministry is like,—what kind of men are needed, what standards are required,—what being a minister involves and brings. The priesthood, like medicine or law, should be held up for objective study as a career worthy of his careful consideration.

Why use that word "objective" now three times? To explain the method of the offer made to you and to your boy. To ask him to a summer conference, to surround him with compelling men in a spirited religious atmosphere, to put before him an emotional opportunity to promise to be a minister,—that would be of the subjective method,—and that would be wrong. The men who plan a conference for the boys of the Church do not believe in that. They will expect or accept no promise or pledge. But all of us who know that God's world needs God's Church, and that the Church needs fit pastors will agree that it may prove helpful to Church families and parishes and the community at large to ask some of the best boys to give the Church's Ministry a hearing.

Facts About the Conference

1. The *object* of the Conference is to consider the Christian Ministry as a life work.
2. The *time* will be from June 26th to July 1st, 1922.
3. The *place* will be Saint Paul's School, Concord, New Hampshire.
4. The Conference will be open to boys from the three classes prior to College, viz., this year's Sophomore, Junior and Senior Classes in the high schools, and the Fourth, Fifth and Sixth Forms in the Boarding Schools.
5. No pledge or decision regarding life work will be asked for or accepted.
6. Hospitality will be provided at Saint Paul's School during the Conference.
7. An illustrated prospectus about the School and the opportunities of this Conference will be sent upon request.

Please address all inquiries to:
Conference on the Ministry,
Saint Paul's School,
Concord, New Hampshire.

CORRECTION

The dates of the Summer School at Lake Wawasee, Vauter Park, Indiana, as published in the April issue, were incorrect. They should be June 19th to 24th. Correspondence should be sent to Rev. J. F. Plummer, Washington street, Marion, Indiana.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY



STREET IN WICKFORD, RHODE ISLAND

SECOND NATIONAL CONFERENCE

THE plans for the second National Conference of the Social Service Workers of the Episcopal Church have been carried to such completeness that it is now possible to announce them. Following the instructions of the first National Conference which met last year in Milwaukee, Wisconsin, the second Conference has been planned in direct relation to the great National Conference of Social Work, which meets in Providence, Rhode Island, from the twenty-second to the twenty-ninth of June. This conference is probably the greatest conference on

social work held in the world. Thousands of social service workers in all lines of social work will be in Providence on these dates to give and to get the benefit of their common experience in their fields of work. The conference is made up of ten divisions which meet every morning in their separate places for papers and discussion. In the evening there are general sessions with men and women of national prominence as speakers.

Our own National Conference of the Social Service Workers of the Church will meet from the nineteenth

Department of Christian Social Service

to the twenty-second of June in the little town of Wickford, about twenty miles distant from Providence. This little town is an old and unspoiled New England village on the shore of Narragansett Bay and will make a charming setting for the conference.

Accommodations and Rates: The Cold Spring House, Wickford, has been taken by the committee for the three days of the conference. Rates will be \$10 each person for the three days beginning with the evening meal on June nineteenth and ending with the noon meal on June twenty-second. Any other meals will be extra. Anyone spending less than the whole period at the conference will pay at the rate of \$5.00 a day. Everyone who plans to attend the conference is asked to inform the secretary, the Reverend Charles N. Lathrop, 281 Fourth Avenue, New York, N. Y., in order that reservations may be made. As a result of our experience last year we are this year asking those who make reservations to enclose a deposit of \$5.00, which will be returned if reservation is withdrawn *before June tenth*. The rooms in the hotel are double.

The committee is also planning to take a building in Providence for the National Conference of Social Work so that all our people attending can be accommodated together.

The Programme: The Conference of the Social Service Workers of the Episcopal Church will open at Wickford on Monday afternoon, June nineteenth, at three o'clock, with a reception. There will be opportunity at this time for meetings of any committees that may desire to get together.

The first regular meeting of the conference will be held in the Town Hall on Monday evening at 8 o'clock. There will be addresses of welcome by Bishop Gailor, President of the Council; by Bishop Perry of Rhode Island, and by Mr. Robert W. Kelso, President of the National Conference

of Social Work, followed by such portions of the minutes of the last conference as are necessary, by the secretary, the Reverend Charles K. Gilbert. After the regular election of officers a report from a committee on Minimum Standards for Church Institutions, appointed at the National Conference last year, will be presented by the Very Reverend Elliot White, chairman.

The programme follows:

Tuesday, June 20

10.00 a.m. 1. What is the Plus that the Church has to Add to Secular Social Service? Mrs. John M. Glenn.

2. Rural Work.

a. In Practical Operation. The Reverend F. D. Goodwin.

b. How Can We Cooperate With the Government, the Grange, etc., in the Local Community? A representative of the Department of Agriculture.

c. What Must We Do to Develop the Rural Work? The Reverend C. W. Whitmore.

Afternoon: Round Table Conferences for any groups which desire them. No stated programme.

8.00 p.m. Preparation for Corporate Communion. The Right Reverend William T. Manning, D.D., Bishop of New York, chaplain.

Wednesday, June 21

7.30 a.m. Corporate Communion, Bishop Manning, celebrant.

10.00 a.m. The Policy and Programme as Presented by the Department, introduced by the Executive Secretary.

a. How Is It Working? Miss Anne T. Vernon, the Reverend Charles K. Gilbert, the Reverend C. Rankin Barnes.

b. What of the Future? The Reverend Robert P. Kreidler.

3.00 p.m. What Contribution Has the Church to Make to the Problems Modern Industry Presents? (Speakers to be announced.)

8.00 p.m. A Model Discussion Group, led by Dr. T. H. P. Sailer.

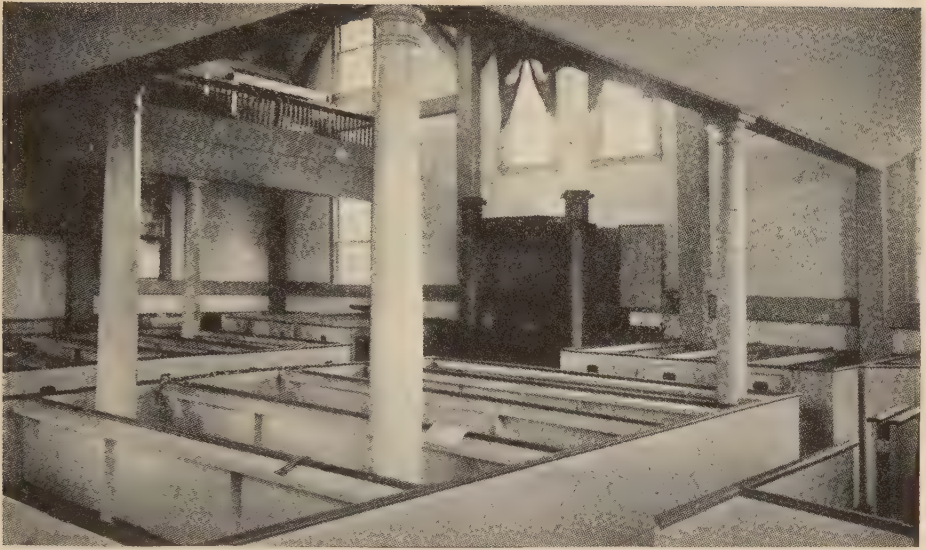
Thursday, June 22

10.00 a.m. How Can We Coordinate the Various Social Service Activities of Church Organizations?

a. With one another?

b. With secular agencies?

A report from a committee made up of representatives from all the national Church societies.



OLD NARRAGANSETT CHURCH, WICKFORD, RHODE ISLAND

The Leaders: No word of introduction needs to be given to Bishop Gailor or Bishop Perry. Mr. Robert W. Kelso is the president of the National Conference of Social Work and Executive Secretary of the Council of Social Agencies of Boston.

The Reverend Charles K. Gilbert is the executive secretary of the Social Service Commission of the Diocese of New York. Dean White is the dean of Saint Paul's Cathedral at Fond du Lac, Wisconsin. He was formerly rector of Saint Mark's Church, Philadelphia, and during his tenure of that position made a careful study of the institutions related to the Church in Philadelphia, and with a group of like-minded people drew up an interesting canon as the conclusion of their work. Mrs. John M. Glenn is the president of the National Council of the Church Mission of Help and comes to this work from a lifetime of experience with social service activities. The Reverend F. D. Goodwin is rector of Saint John's Church, Warsaw, Vir-

ginia, doing rural work. The Reverend C. W. Whitmore is rector of a successful rural parish in Maryland and is enthusiastically devoted to rural work. He has written a number of effective articles on this subject. Bishop Manning needs no word of introduction. Miss Anne T. Vernon is field secretary of the Department of Christian Social Service of the diocese of Rhode Island. The Reverend C. Rankin Barnes is rector of Saint James's Church, South Pasadena, California, and chairman of the Social Service Commission of the diocese of Los Angeles. The Reverend Robert P. Kreidler is rector of Saint Luke's Church, Scranton, Pennsylvania, and chairman of the Department of Christian Social Service of the diocese of Bethlehem. T. H. P. Sailer, Ph.D., has been the pioneer in developing the mission study class and the discussion group in the religious circles of this country. He is Associate in Religious Education at Teachers College, Columbia University.

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Certificates and Reduced Rates: All delegates to the Conference, in order to secure reduced railroad rates this year must have a *certificate signed by the General Secretary of the National Conference of Social Work*. The special rate will be the round trip to Providence, Rhode Island, and back for the amount of a fare and a half. This certificate can be obtained from the office of this Department, 281 Fourth avenue, New York. This certificate must be presented at the railroad station at least a half-hour before train time in order to get the reduced rate. The full fare will be charged to Providence with half rate on the return. Delegates must purchase tickets

to Providence to get the reduced rates. For those who want to join the National Conference of Social Work the dues are \$3.00 a year, or \$5.00 including copy of the conference proceedings.

The first National Conference of the Social Service Workers of the Episcopal Church, held last year at Milwaukee, Wis., went beyond the most optimistic anticipations. There were present one hundred and seventeen men and women from fifty-six dioceses and from Canada, and the opinion was unanimous that the conference should be repeated this year. Already men and women have written from all parts of the country telling of their plans to be present.

COURSES TO TRAIN FOR PARISH DISCUSSION GROUPS

Wellesley, Massachusetts—Conference for Church Workers, June 26-July 6.

A Normal Course for Leaders, by the Reverend Charles K. Gilbert, Executive Secretary, Social Service Commission, Diocese of New York.

Concord, New Hampshire—Church Conference of the Province of New England, July 7-17.

A Normal Course for Leaders, by Jeffrey R. Brackett, Ph.D., Boston, Mass.

Geneva, New York—Summer School for Churchworkers, Province of New York and New Jersey, July 3-14.

A Normal Course for Leaders, by the Venerable Augustine Elmendorf, rector of Christ Church, Hackensack, N. J.

Princeton, New Jersey—Summer School for Churchworkers, Province of New York and New Jersey, July 3-14.

A Normal Course for Leaders, by the Reverend Robert P. Kreidler, rector of Saint Luke's Church, Scranton, Pa.

Montrose, Pennsylvania—Summer School of Diocese of Bethlehem, July 5-15.

A Normal Course for Leaders, by the Reverend C. Rankin Barnes, rector of Saint James's Church, South Pasadena, Calif.

Conneaut Lake, Pennsylvania—Summer School for the Workers of the Dioceses of Pittsburgh and Erie, July 5-14.

A Normal Course for Leaders, by the Reverend Julius C. H. Sauber, Social Service Secretary, Diocese of Pittsburgh.

Sewanee, Tennessee—Summer Training School for Workers, August 9-24.

A Normal Course for Leaders, by the Reverend Lewis N. Taylor, rector of All Saints' Church, Roanoke Rapids, N. C.

Racine, Wisconsin—Conference for Church Workers, June 26-July 6.

A Normal Course for Leaders, by the Reverend Charles L. Street, Church of the Epiphany, Chicago, Ill.

Sioux Falls, South Dakota—Summer Conference, June 20-29.

A Normal Course for Leaders, by Miss Elsie Linton, All Saints' School, Sioux Falls, S. D.

Asilomar, California—Summer Vacation Conference of the State of California, July 21-26.

A Normal Course for Leaders, by Rev. Charles N. Lathrop, Executive Secretary, Department of Christian Social Service of the Presiding Bishop and Council, New York, N. Y.

The Department is planning to give two scholarships in each of the provinces to pay the expense of the course for two students selected, because of particular capacity, to train Discussion Groups. These scholarships will be given, as far as possible, through the provincial Social Service Commissions.

CHARLES N. LATHROP,
Executive Secretary.

Note: Acknowledgment of gifts for Russian Clergy Relief will be found on page 314.

THE DEPARTMENT OF FINANCE

LEWIS B. FRANKLIN, EXECUTIVE SECRETARY

HOW THE PROGRAMME FOR THE TRIENNIUM OF 1923-5 IS BEING CONSTRUCTED

ONE of the duties imposed upon the Council by canon is the presentation to the General Convention of a programme of work for the next triennium. In the canon it is called a budget.

There was presented to the Convention of 1919 a programme of work which we called a survey. It was probably one of the greatest forward steps ever taken by the Church because the Church was reminded that the first command of our Lord was not to go out and preach but to lift up our eyes and look. We had formed the habit of considering what was being done and hoping we might do as well as before. That was about the measure of our faith, but in 1919 the Church took courage and made inquiry as to everything that ought to be done in the fields covered by our present work. I don't know of any place in which the preparation of the survey did more good than in the parish. In many instances, for the first time, they looked around to see what the important needs were and then met them.

But one of the great difficulties was that this survey, in terms of money, called for work which would have required more than \$62,000,000. The General Convention appointed a commission to revise and correct the survey and to determine the size of the budget to be presented to the general Church. That commission appointed an executive committee and they met and spent several days looking over

the mass of information in the survey. They came to the conclusion that it was a work of months to determine what work was most valuable and what was not immediately necessary, and perhaps what was not advisable. As a result, the survey remains unrevised and uncorrected to this day. The joint commission, however, decided that the goal or budget ought to be \$42,000,000 for the present triennium. Of that, the dioceses themselves ought to undertake \$14,000,000, and the general Church ought to undertake \$28,000,000. Now, by that method of procedure, they did exactly the thing that ought never to have been done but which under the circumstances could not be helped. The goal or budget, not being itemized, had to be expressed in terms of money. The Nation-Wide Campaign became an effort, not to erect that building in China, or to equip that school in the South, but to raise \$28,000,000, a budget of money instead of a budget of needs. To correct this situation was the first need.

To do this we could ignore the old survey and ask the Church to make out a new statement of its needs. One of the great difficulties was this: There had been raised in the minds of the people of the Church a false hope of what the Nation-Wide Campaign was going to do for them. If we again asked them to state their needs for men or for new dormitories, or for scholarships, we would raise again those hopes, many of which may not

The Department of Finance

be realized and some of which ought perhaps never to be realized in this way.

So, after thinking the matter over very carefully, the Council decided to take the old survey as a basis for the new programme. This was a difficult thing to do and we puzzled over the method by which this could be accomplished and we finally arrived at a method. We have started at the top instead of at the bottom. The Council has tentatively determined, subject of course to the action of General Convention, that the objective for the general Church in terms of money should be \$25,000,000 for the next triennium. If this figure is finally adopted the total of the quotas will remain approximately the same as today. If the Convention should adopt a lower objective in terms of money, we would be confronted with this situation: Here are dioceses which have not only pledged but paid 100% of their quota on this present basis, and if we determine that, inasmuch as the Church has only measured up to about 37% of what we asked for the present triennium, this is the limit of what we should attempt for the next triennium, we must say to these dioceses: "We thank you for what you have done, but you have worked too hard. From now on, work about 60% easier." Is it not better to suppose that what they have done, others can do? The General Convention must finally make the decision.

Having arrived at this point, how are we going to get a programme of real needs instead of a programme of money? As I say, we started with the money. During the summer, we spent a good deal of time on this work and had some visions and dreams about it and dreamed what we would do if the Church had provided \$25,000,000 for the missionary work of the Church. A grand thing to dream about! So, we put down \$25,000,000 and then began to divide it up.

The first thing that we saw as a result of the work that we had done was this: That while the domestic missionary districts have been the greatest beneficiaries of the advance movement that has been made, and that while the foreign work has benefited, the one group that has not had any real benefit from the general treasury is the domestic dioceses, and their needs are very great. Therefore, we thought that they ought to come first. It takes, say \$3,500,000 per annum to run the present work of the Society, or \$10,500,000 for the triennium. This, of course, is a first charge on our receipts. Coming then to the needs of the domestic dioceses, we have put them down tentatively as being entitled to \$4,400,000 as their share of this \$25,000,000. This compares with askings of over \$10,000,000 in the 1919 survey.

Askings for the foreign work and for the domestic missionary districts in the 1919 survey were on a much more conservative basis, and in this tentative allocation of equities we have therefore allowed a larger proportion for this work than in the case of the domestic dioceses, so, as a guess, we have put down the domestic missionary work outside of the dioceses as having an equity in this programme of \$1,500,000, and the foreign missionary work, \$2,430,000.

No one can study the original survey, particularly that part of it which includes the diocesan askings, without realizing that the demand for clergy, both in the dioceses and in the mission fields is far greater than can be supplied at the present time. One diocese, for instance, has asked for twenty-eight new men. It would be foolish to include in a revised and corrected programme such an asking, together with a large amount of equipment in the shape of chapels, parish houses and rectories required for these men, as it is inevitable that were the wants of this particular diocese supplied,

The Department of Finance

they would be supplied only by taking men from other stations. What then is the answer? The Church must, in any balanced programme, provide far more strongly than ever for the work of enlisting and preparing men for the ministry. This means the strengthening of our Church schools, Church colleges and eventually our seminaries. We have, therefore, put down tentatively for religious education, outside of such educational work as is included in the diocesan equities, the sum of \$2,280,000.

The programme of the Department of Social Service does not yet contemplate the carrying on of any large institutional operations and we have therefore made only moderate provision for advance work in the programme for this department.

The provinces are looking to the general Church for a larger measure of support and provision is made for this.

We must then provide for an entire wiping out of the present debt, for a moderate addition to the reserve deposit accounts, for a contingent fund to meet emergencies, and at least a small amount to provide for increased central office expenses as the work grows.

Up to this point the equities allotted to the several kinds of work have been entirely tentative, but from now on we begin to approach something nearer to solid facts and further away from visions.

Referring again to the domestic dioceses, we have taken each diocese by itself and tabulated what they asked in the old survey and then put them down for what seemed to be their most urgent needs.

We instance the diocese of X——. In the first place, we have this diocese's priority list showing in numerical order the relative importance of each project for which aid was asked. We find that the first asking is for Negro work. They have asked \$10,000

for one station for the three-year period, for three teachers, a lay worker and a male catechist, and we tentatively approve that asking.

Then coming on down to the fifth priority, which is more Negro work, we find that they are asking about \$12,000. They have at this station eighteen communicants. They have an average attendance at their services of ten people. They raise locally \$800 a year for all purposes. Their own people say that they show a lack of coöperation, and yet they ask for \$12,000. This item is for the time eliminated. If, however, the bishop or his council can demonstrate the need, it can be restored.

Then we come on down through various other askings of the Diocese of X——, to two mill towns, having together 63 communicants. They say their people are ignorant, the moral standard low, the children neglected. They ask for a church to cost \$3,000 and a rectory to cost \$2,000, of which they will provide \$500 each. They must have, for a time at least, help on the salary of their rector amounting for three years to \$2,475, a total of \$6,475. They state that they "can work miracles with needed relief." This asking is tentatively approved for the full amount.

We have found that altogether, subject to examination, and specific endorsement, we can write in \$125,950 as a sound programme for the general Church to attempt in the diocese of X—— in the next three years.

Thus in the new presentation the greatest thing is that we can stop talking about money, and we can talk about those mill people and what we are going to do for them and the community. We stop talking about the dollar sign and talk about this soul to be saved and that sick body to be healed. That is what we must present to the Church, as a programme of human needs instead of a programme of dollars and cents.

The Department of Finance

This method is being followed in the case of every diocese and missionary district asking aid of the general Church. Revisions will be made, in coöperation with those asking aid, to bring the total needs in terms of money within the limit adopted.

The Council is going to present a budget of needs that are real. Therefore, the dioceses must have before them something of the method by which we are doing the work. Of course, this tentative programme will go back to the diocese and will be brought up-to-date. Some of these needs have been met. Some should be modified. The diocese will see what we are driving at, will get to work in the same way and send back our programme endorsed. The Department of Finance will then do its work of balancing.

The programme, as balanced by the Department of Finance and finally approved by the Presiding Bishop and Council, will then be submitted to General Convention for its action.

In the first place, it will be an approved programme. It will carry the official approval of those asking for aid, the approval of the department concerned, of the Finance Department and of the Council.

In the second place, it will be a definite programme. Each need will be stated, together with the approximate cost of meeting the need, and the reason why the need should be met.

In the third place, it will be a classified programme. The needs will be classified in the order of their relative importance.

It will rest with General Convention as to whether or not the programme shall be accepted in its entirety. Upon acceptance by General Convention of a programme, revised, if need be, according to its best judgment, the Church will stand committed to a determined effort to meet the needs approved by General Convention.

No statement can be made at this time as to whether the total amount of money which will be required to meet the approved needs will be more or less than the \$25,000,000 used as a basis on which to work, but the facts already at hand make it evident that a long forward step must be taken in the next triennium if the Church is to meet Her immediate responsibilities.

Are we then to measure our faith for the future by the performance of the past, or shall we adopt in General Convention a programme of work which will meet this responsibility?

STATEMENT TO THE CHURCH

In accordance with a request of the Council the following statement is made to the Church:

THE receipts applicable to the quotas or apportionments of the several dioceses for the current year to April first show an alarming decrease, as compared with the similar period of last year. The decrease amounts to \$119,327.89, or over 30%. Every province and a great majority of the dioceses show decreases.

For the year 1921 the interest payment on loans amounted to \$37,895.41, a large part of which might have been avoided if the people of the Church

had paid their pledges regularly and parish treasurers had forwarded promptly the missionary money received by them. Last year over 27% of the money received was paid in the month of December, while if payments had been regular 8 1/3% would have been paid each month.

If pledges were paid regularly, and if parish and diocesan treasurers would remit promptly all that is due the national treasury, there would be a very material saving in discounts.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

AS SEEN BY A RECTOR

YOU ask about the quota and the Nation-Wide Campaign, and I have no hesitation in saying that our diocese feels that we should try to do the best we can not to go back in any way. We realize the fact that some of our people thought they were going to get help for their own projects. As it turned out it is an undoubted fact that our diocesan school at has suffered very greatly by practically having its source of supply outside of the diocese cut off. At the same time the Nation-Wide Campaign represents a long forward step; I hope and trust that those dioceses which have realized it to some extent will continue to set the example for the others, and that the others will go forward somewhat instead of our dropping back to their standard of small achievement.

I have known a few individuals in my life who I thought were giving more than they ought to give, but personally I have never known a parish—and still less have I ever known or heard of a diocese—that was giving more than it ought to give.

This diocese gave during the first year of the Nation-Wide Campaign about seventy-five per cent of its quota, as I remember, and the whole diocese was enormously helped by the effort.

Parishes increased the salaries of their clergy and gave more for the support of their bishop and more for their own diocesan missions, and vastly more for our Church University, than they ever thought they could give. And I have never been willing to take the position in my parish that we would give less than we had been giving be-

cause somebody else was not giving the proper share. You can see from this therefore that I most earnestly hope that the dioceses that have led the way in taking the Nation-Wide Campaign seriously will continue to do their very utmost to reach their quotas and not let the standard slip back.

We made a mistake in this diocese and certainly in this parish by giving out that there would be no financial canvass for the next three years. Therefore, being hampered in this way, we did reach a lower percentage in the second year than we did in the first; and we will reach a somewhat lower percentage in this, the third year, than we did in the second; but we have learned a whole lot and we have realized the immense advantage that comes from the concerted effort of the whole Church for the whole Church.

At our diocesan council I heard no grumbling and no indication that there would be a let-down after this year; and in my vestry meeting last night we talked about making an effort to reach the quota completely. One of the best of my vestrymen is in favor of assuming as an obligation to be fulfilled completely the amounts by which we fell short of our quota in this parish in 1920 and in 1921.

I do not think that this diocese is unusually or specially generous, and I know that my own parish has suffered much from having a narrow and parochial vision, but I do believe that we have realized a good deal of the awakening that has come in the last few years through the Nation-Wide

Department of the Nation-Wide Campaign

Campaign. So far as I am personally concerned I never dreamed that whatever standard the Church reached in its efforts during the first three years of the Nation-Wide Campaign would ever be lowered, but would be con-

sidered as a vantage ground for further and steady advances.

I hope that when this matter comes up in Portland the dioceses that have done well will not be weary in well-doing.

AS SEEN BY A MISSIONARY BISHOP

LET me remind you that Oklahoma jumped from contributions of three thousand one hundred dollars in 1919, to over fourteen thousand in 1920. This alone was a noteworthy increase. But it is only part of our advance, for at the same time many of our parishes and missions greatly increased their own local budget. Furthermore, as the report shows, we did better in 1921 than in 1920. Altogether it is the most gratifying aspect of our work, except as we take into account, as we must:

The wonderful improvement in the State of the Church, throughout the whole district. There is a direct connection between generous giving and spiritual growth. We gave generously, we have grown greatly; more confirmations; more baptisms; more clergy; more of the Spirit of the Lord. It is in direct confirmation of the Saviour's saying that "where your treasure is, there will your heart be also." And how richly has this been the case with us these past two years!

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

AN ENDURING MEMORY

By Emily C. Tillotson

THE Woman's Auxiliary has been called upon to mourn the loss of a friend to whose understanding heart all that had to do with its welfare was very dear. To the many aspects of Mr. Betticher's varied and beautiful life his friends have since his death tried as far as was in their power to pay tribute—but in these pages it is natural to think of him first in his relation to the Auxiliary, and especially to that phase of its life which from month to month was recorded in this department of THE SPIRIT OF MISSIONS.

Although the collecting and preparation of material was for the most part the duty of one or more of the Auxiliary secretaries, Mr. Betticher was always ready to give his aid and advice. No detail was too trivial, no question too obvious, to gain his courteous and careful attention. His plans for future numbers of the magazine never failed to take into account the Woman's Auxiliary pages, and no plan was ever put through without most kindly and considerate conferring with the Auxiliary secretaries, who were always made to feel that their pages were indeed an integral part of the magazine and by no means an isolated department.

As we look back perhaps our strongest impression is of the abounding joy with which all Mr. Betticher's work was done. The producing of every number of THE SPIRIT OF MISSIONS was an adventure filled with zest rather than a task—something to be undertaken with a sort of glad anticipation

like a holiday or some long-looked-for treat.

One month some immediate need of the mission field or some picture of missionary life contributed by one of our workers must be "featured". If there were a need this article might help; the best place must be given it, the most satisfactory possible illustrations provided. Or perhaps it was the United Thank Offering Number, in the success of which Mr. Betticher was so deeply interested, which must be planned. With what gay enthusiasm was the suggestion made that perhaps the women might be spurred on to outstrip the children in the selling of their especial number!

We are grateful that the lives of those of us who were privileged to work with him were touched by the light of his life and that through the pages of the magazine to which he gave so much of himself Auxiliary members throughout the Church have shared in the privilege of his friendship.

Perhaps the greatest of all the lessons taught us through the daily contacts of our busy lives was the fact that the kind of gladness which will be our enduring memory of our friend had its source deep in the heart of things. It was the expression of a life lived close to the life of the Master, which in the loveliness of its simplicity partook greatly of the nature of that childhood which Mr. Betticher loved so dearly and understood so well. Of such surely is the Kingdom of Heaven!

JULIA CHESTER EMERY

By Margaret A. Tomes

IN the autumn of the early fifties of the last century Julia Chester Emery was born in Dorchester, Massachusetts. Her parents, Charles and Susan Hilton Emery, were of good old New England ancestry, the first of whom came from England as early as 1635. Her father, following the calling of his father and grandfather, was a sea captain but abandoned his seafaring career soon after his marriage to Susan Hilton Kelly of Exeter, New Hampshire. Julia was their fourth daughter and fifth child, subsequently becoming one of a family of eleven children. She was graduated from the Dorchester High School and went to Saint Catherine's Hall in Augusta, Maine, but was too far advanced in her studies for its curriculum and was consequently withdrawn at the end of six months. She studied for one winter at the Normal School in Boston.

Her eldest sister, Mary Abbot Emery, left home at an early age to teach, but on the adoption of the resolution in Baltimore authorizing the women of the Church to organize as an Auxiliary to the Board of Missions she was asked to accept the office of its first secretary. This she did and opened the headquarters in New York in "21 Bible House" on January second, 1872, where the second sister, Susan, came later as associate editor of *The Young Christian Soldier*, a missionary publication for children. On the resignation of the latter in 1874, Julia, in her turn, left home to succeed her sister and continued in the capacity of associate editor for two years, occupying a desk in the Auxiliary office, until Mary in 1876 became the wife of the Reverend A. T. Twing, then Domestic Secretary and General Agent of the Domestic and Foreign Missionary Society.

The Woman's Auxiliary having by this time adopted its policy, created by Miss Mary A. Emery and approved by the Board, and established branches in a number of dioceses, now found itself without a head. Julia, having in the two years learned familiarity with the methods and grasped, if she had it not before, the missionary spirit of a pioneer, was suggested as a successor to her sister, who said at the time "Julia is young, but she has it in her." That Mrs. Twing's suggestion was a wise one and the action of the Board in accepting it was justified is fully exemplified in the history of the next forty years of the Woman's Auxiliary. It must have required not a little faith on the part of those in authority to elect to the office of secretary one so young, so modest and retiring. These attributes she retained to the end, for though her work of necessity pushed her into public life she was never aggressive, never unduly prominent, but always self-effacing and more than generous in according to others prominence and credit when due.

She assumed her office on October first, 1876, another sister, Miss Margaret Theresa Emery, coming to take up the work on *The Young Christian Soldier* and later becoming a very valuable assistant in the office and box work.

Of Miss Emery's work in detail there is no record except as it may be gleaned from the reports of the Woman's Auxiliary. With the results accomplished in the forty years of her secretaryship the Church is familiar, but it is, or was, the privilege of the few to know how she accomplished them. Her patient, painstaking, arduous and conscientious labors could only have been persisted in through

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all those years because of her faith and love for the Master and her zealous desire that all His children of whatever blood and in whatever clime should come to know Him as their Saviour. The steady up-hill work may perhaps best be described by giving an extract from Miss Emery's first report in September, 1877 (the fifth report of the Woman's Auxiliary), and then comparing it with what she wrote in her last report September, 1916.

The Domestic work is mainly confined to preparing and sending of Missionary Boxes and comparatively little money comes through this source to the Domestic treasury. To supplement the stipends with gifts which obviate expense otherwise unavoidable, which lighten care and toil and contrivance that add so heavily to the burden under which our missionaries labor to do their holy work, which save from a overpowering weariness the wives and daughters who share their labors and their sufferings; this, the members of the Auxiliary have always felt to be one of their chiefest privileges. . . . It is a source of deep pleasure and thankfulness, and an incentive to farther effort to know that the work of the Auxiliary for Foreign Missions during the past year has been one not only of direct service to the missionary and those for whom they labor, but also of indirect usefulness, perhaps much more important, to the Church at home. That parishes have been moved to give to this cause, that societies have been formed to work for it, and that individuals have been constrained to recognize their duty in regard to it in a marked degree more widely and more heartily because of woman's zeal and labor, are indeed facts demanding earnest gratitude.

These seem but timid ventures of faith in the light of what has been accomplished and the tremendous tasks the Auxiliary is facing today, but in Miss Emery's first years all was untried and fallow ground, the seed was sown in faith only and was encouraged and fostered by earnest prayer and laborious efforts in awakening an interest among women who knew no work beyond their homes and were timid and cautious and could only spread the knowledge of the Church's missionary work by telling their per-

sonal friends, and it was through the "personal touch" that Miss Emery herself persuaded and inspired others to enter into the ranks of the Auxiliary. When asked once how she trained the workers, she replied "I do not try to train them. I love them." Is not this clearly visible through all her work? *Love!* She loved first of all her Saviour, she loved His Church and His children and wanted all to know Him and be members of His Kingdom. No one was ever too small and insignificant nor too great and conspicuous but could find a place in her loving heart. With this as her incentive, the Auxiliary could not but grow, and grow on the firmest foundations.

And what did this Love accomplish? Something of the result appears in the forty-fifth annual report, Miss Emery's last, written just before her resignation in 1916.

The Woman's Auxiliary to the Board of Missions as it is known today with its provincial organization and officers in five of the provinces, with diocesan officers in all its dioceses and missionary districts, with its parish branches and officers in over 5,500 of the 8,500 parishes and missions, and an individual membership which has never been numbered; with its yearly gifts of more than \$100,000 towards the Board's appropriations and specials in money and boxes of \$260,000 more; with its Triennial United Offering, now reaching \$300,000 and beyond; with its ever-increasing intelligence through meetings, conferences, summer schools, institutes, mission study and reading, and its ever-rising tide of prayer, with its reiterated efforts to reach all women and train and enlist the children and young people of the Church—this Woman's Auxiliary is the development of that "Woman's Society, Auxiliary to the Board of Missions" which the Reverend Secretaries of the Board were empowered to organize in 1871.

What strides had been taken and what great things accomplished in these forty years!

During all this time the daily routine of the office was broken by frequent trips to various dioceses to visit the Auxiliary branches, where she never

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failed to leave their members with fresh inspiration, further knowledge and greater zeal. An occasional visit to some part of the mission field, an Indian Convocation in South Dakota, or one of the Industrial Schools for Negroes in the South, gave her material for new interests and enlarged efforts with which to feed the ever-hungering branches. From the Triennial Meetings at the time and place of the General Conventions she invariably returned, though physically and mentally tired, refreshed in spirit because of the great enthusiasm shown by the diocesan officers and others and the inspiration caught from contact with the missionary bishops and many straight from the field; and she came back full of plans and schemes for helping every mission station where the need seemed greatest.

In the spring of 1908, the year of the Lambeth Conference and the Pan-Anglican Congress in London, the Bishop of New York appointed Miss Emery one of the six delegates to represent his diocese at this latter gathering. The prospect of this visit to England, which country always appeared to have for her an especial attraction, filled her with enthusiasm and in planning for it she asked the privilege of a trip around the world that she might be an eye-witness of the missionary work in the Far East. The Board readily granted her request, believing it would be a beneficial respite and change and that the knowledge gained would be of far-reaching importance to the work.

In May of that year she sailed for London. The Presiding Bishop and many other friends were also on board. That she might have a companion some one kindly made it possible for her to invite a friend who shared her cabin and remained with her in London so long as the Congress was in session. We quote her own description of her visit, incorporated in the annual report of 1908, written while steaming

through the Gulf of Suez on her way to the Far East:

The Secretary of the Auxiliary was present at the special meetings for women and girls and at the Intercessory Service of the Congress held in Westminster Abbey; at the Thank-Offering services in St. Paul's at its close and daily throughout the interesting days at sessions of the Congress. She was able to attend the opening Services of the Lambeth Conference at Canterbury and Westminster, and to visit the houses of the Society for the Propagation of the Gospel and the Church Missionary Society, and homes for the training of missionaries; she attended Committee meetings of the S. P. G. and its Women's Committee, and met women of the Women's Missionary Association in the Scottish Episcopal Church.

All these gatherings she attended most faithfully and the accompanying attractions, or what might be called "side-shows" for want of a better name, were of great interest to her. The garden-party given to the delegates at Marlborough House by the Prince and Princess of Wales to meet the King (Edward VII) and Queen, where Miss Emery was presented by the Archbishop of Canterbury to H. R. H. the Princess of Wales, the present Queen Mary, the receptions at Fulham and Lambeth Palaces, the trip to Lord Strathcona's estate outside of London, were all thoroughly enjoyed by her.

When the day, July fourth, came for the opening services of the Lambeth Conference at Canterbury, Miss Emery, intensely anxious to attend, suggested to her friend that they should be at the station at the hour the special train was to carry the Bishops and find if by any chance they might also go. Finding they could, on arriving at Canterbury the next step was to gain admittance to the cathedral. Nothing daunted she approached the verger who kindly provided them with seats from where the wonderful procession of Anglican bishops could be well seen and the beautiful, impressive service thoroughly enjoyed.

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When the Congress was closed, Miss Emery accepted an invitation to Glasgow from the secretary of the Woman's Missionary Association of the Scottish Episcopal Church. Planning on her return to start on her trip around the world, some kind friend, hearing she was intending to take the steamer from England and thus go all the way by sea to China, was distressed she should make so comprehensive a journey and yet not include Paris, and therefore offered to make it possible for her to cross the continent and with some friend spend a week *en route* in Paris. The companionship of the same friend as formerly being secured, they crossed the Channel for a week's real holiday on French soil. The time—all too short—was spent in visiting the principal places of interest, but even there and then Miss Emery could not forget she was the Secretary of the Woman's Auxiliary. On leaving England she had written to the president of the Holy Trinity branch in Paris and asked that its members and those of Saint Luke's Chapel might be gathered to meet her. It was her one opportunity to speak face to face with those American women in a foreign country trying to do their share in the missionary work. Neither did she forget that other duty she had laid upon herself, the seeking out of the lonely, for soon after her arrival she went to call on the deaconess in charge of the hospital for all English-speaking strangers.

On August first, the trip around the world began in earnest and Miss Emery boarded the train which carried her to Genoa, where she met the steamer and joined the Bishops of Shanghai and Tokyo on their way to China. Of how Miss Emery spent the following months in the East we may gather from her next report, characteristically written in the third person:

Reaching Shanghai on the thirteenth of September, 1908, and landing in San Fran-

cisco on the tenth of the following May, in those ten months she visited the missionary districts of the Church in China, Japan, the Philippines and the Hawaiian Islands, and in those visits saw every institution the Church has planted in them and almost all the missions that have been established. It was in 1893 that Mrs. Twing, the Honorary Secretary of the Woman's Auxiliary, had visited China and Japan, and again and again during the present Secretary's travels reference was made to that visit to which so much is owing in the life of the Auxiliary in the foreign mission field. The reception on the twenty-third of October, given by Christian Chinese women of Shanghai, members of the Woman's Auxiliary, in the assembly hall of the building which is the Auxiliary's memorial to Mrs. Twing, was an occasion often repeated as the Secretary journeyed from place to place and not only with large numbers, as in Wuchang and Tokyo, but in little groups, as in Anking and Otsu, did she receive the kindest welcome.

The Secretary found that in these places it had been a part of the work of the missionary to train the people under his care to look out beyond themselves for the betterment of the world. . . . Among the "high aims" of many of these women in the Far East is one too often overlooked by the women of our Western and Christian land, that union with the Auxiliary shall emphasize the primary duty of the Christian herself to strive to make her neighbor women Christian.

That the inspiration received, the knowledge gained and the insight into the missionary problems in the foreign field fully justified such a trip has surely been acknowledged by all who have worked with and under Miss Emery in these later years.

For the next eight years Miss Emery continued her faithful work, but on completing her fortieth year of service in October, 1916, during the sessions of the General Convention in Saint Louis, she presented her formal resignation. She had come to believe "that the great advance of the Woman's Auxiliary is to lie along the lines of diligent and prayerful study and the development of missionary training in our young people." Feeling herself unfitted for the task she would lay it upon the shoulders of a younger wom-

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an, Miss Grace Lindley and her assistants, that they might have the opportunity to develop their plans "which," she said, "appeal to our younger women with peculiar force. It is my earnest prayer that they may be the means of raising up a great company of young women to share with us in all the tasks of the Woman's Auxiliary and to carry on its work without break and in the most entire harmony."

This resignation was accepted with many regrets and misgivings as we can well appreciate, and with Miss Lindley, her assistant for many years and her worthy successor, we would say as she does in her report of 1916-17: "The Auxiliary would gladly join in the resolution passed by the Board when Miss Emery's resignation was presented to them."

The retirement of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary affords to the Board an opportunity to give expression to the affectionate regard in which she has long been held by us all. Under her wise guidance and the inspiration of her leadership, the women of the Church have accomplished great things for the extension of the Kingdom. Her wisdom, her graciousness, her courage, her zeal are qualities which we of the Board will strive to emulate. Her retirement cannot be permitted to deprive the mission work of the Church of her help and counsel. She will always be regarded by the Board as an adviser and a colleague. By the Church her services will always be held in loving and grateful remembrance.

Miss Lindley added: "Nothing could be more beautiful than the last official act of Miss Emery, the plan for the year of the Pilgrimage of Prayer and her guidance of that Pilgrimage. Perhaps *she* foresaw all that it has been to the Auxiliary, but for most of the members it has meant more than any dared hope, and they are grateful to her and to God who put it in her heart to suggest."

Miss Emery's resignation by no means ended her work for the Church.

Freedom from office work and from the fatigues of travel and responsibilities which a year or so later she was no longer able to endure gave her leisure to continue to edit the Auxiliary pages of THE SPIRIT OF MISSIONS and to engage in that other absorbing labor of research which ended in her compiling and writing the official history of the first one hundred years of the Domestic and Foreign Missionary Society, which she called *A Century of Endeavor*.

To see her in the little room on the upper floor of the Church Missions House, surrounded by the familiar fittings of the old headquarters at the Bible House, and to talk with her about the book she was writing, was to realize with what joy and zeal she was still laboring in the missionary interests. Gradually her health began to fail, but her work went on even after she was confined to her couch, and she saw it completed and published, the first edition on the eve of the Centennial Celebration on November sixth, 1921, with several smaller and lesser volumes published by the Church Missionary Publishing Company. That she lived to see this Centennial and also, or more especially, the Jubilee of the Woman's Auxiliary on October 16th, 1921, was to her a signal joy. Though very far from well, she and her sister, Miss M. T. Emery, were both able to be present at the Officers' Conference at the Church Missions House, on October twentieth, when the event was especially celebrated. Miss Julia was happy in the few words she spoke and which have appeared in a former issue of this magazine. It was her last visit to New York and the Missions House. Day by day, her work and her life together drew nearer to the end, and when all was accomplished, on January the ninth, 1922, she folded her hands in sleep—a life fully lived and fully completed.

THE MARCH CONFERENCE

THE Officers' Conference was held on Thursday, March 16th, in the Board Room of the Church Missions House, being preceded, as is the custom, by a celebration of the Holy Communion.

The following dioceses were represented: Connecticut, Long Island, Newark, New York, Pennsylvania, Pittsburgh, Massachusetts, West Texas (the Colored branch), and the district of Spokane. In addition it was a pleasure to welcome a visitor from England.

Miss Lindley announced the death of the Reverend C. E. Betticher, which had occurred the preceding night, expressing the sorrow which filled the hearts of all his friends at the Missions House.

Miss Lindley spoke also of Miss Emery's book, *A Century of Endeavor*, and of the importance of its being more widely circulated than has yet been the case. So far about one thousand copies have been sold. All Auxiliary branches should have at least one copy of this book, and in addition an effort should be made to see that it be placed on the shelves of as many libraries as possible.

Miss Lindley spoke also of the notice which has been sent out to the diocesan presidents for help in the emergency call from the Near East Organization. Bishop Gailor had sent letters to the bishops requesting that the Church do something to save the lives of 10,000 starving babies. A delegation from the Near East Relief organization accompanied by the Reverend Thomas Burgess, executive secretary of the Foreign-Born Americans' Division, came to secure the help of the Auxiliary, as that was the best means by which they hoped to have quick action, so with the approval of the treasurer, Mr. Lewis B. Franklin, letters of appeal were sent out.

The Secretaries' reports were omitted and the conference was turned over to Miss Tillotson and Miss Boyer. Miss Tillotson spoke first of her three months' trip to the Pacific Coast last fall, where fourteen institutes were held in the dioceses and missionary districts. After returning from the Pacific Coast in December, she then went to Pittsburgh, Louisiana, Chicago, Wisconsin and Tennessee, where three institutes were held.

Miss Boyer reported that during the fall she had conducted thirteen institutes, two educational conferences and one class, in the Dioceses of Harrisburg, Albany, Western New York and Springfield. She next went to Paducah and Louisville, Kentucky, coming back to New York for an institute there and a class at Elizabeth, New Jersey. After Christmas she went to Virginia, Southwestern Virginia, North Carolina, East Carolina, Atlanta and Georgia. In view of the course on the Negro for 1922-1923, it was most interesting in North Carolina to meet the Colored branches. The interest found everywhere in the educational work was very gratifying, and representation from parishes was in most cases exceedingly good.

Following the reports the educational secretaries led a general conference on educational problems, particularly those of the development of the programme meeting and the mission study class or the discussion group.

In regard to the former topic the following points were brought out, Miss Boyer leading this part of the discussion:

The programme meeting was described as one in which missionary information is given by means of talks, papers, readings, stereopticon lectures, plays, pageants, or exhibits. It is not intended as an end in itself,

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but rather as a means of stimulating both activity and further study. The use of programme meetings was suggested to interest young people, busy people, and people who are afraid of the word "study." The Church Missionary Calendar of the diocese of Pennsylvania has been found helpful. Charts and maps were recommended.

In regard to the study class, it is gratifying to find that there is a growing desire for this form of missionary education, not alone among Auxiliary members, but on the part of many

other Church women as well, while the Nation-Wide Campaign has done much to stimulate the desire for the formation of discussion groups among the men of the Church.

If this form of education is to be successful it is imperative that leaders shall be secured and given adequate training.

It was urged that all officers and members of the Auxiliary stress the value of education, and especially that they make every effort to urge attendance at the Summer Conferences.

A LETTER FROM ABROAD

The president of a diocesan branch of the Woman's Auxiliary in a mid-western diocese, writing to a friend in this country during a trip to the Orient, gives the following bird's-eye view of some of our work in the Far East:

UNFORTUNATELY for us it was vacation time when we visited Honolulu so we could not see the schools in session, but we saw the buildings not only on Emma Square, but the mission in other parts of the city. What a wonderful "plant" Bishop Restarick has built up! A great monument, like a lovely mosaic, to his years of devoted service. It all seemed very complete except Iolani, which is, of course, out of date and quite inadequate. We had the pleasure of hearing Bishop LaMothe twice. He has made a fine impression on the people of Honolulu.

It was delightful in Tokyo to see Saint Luke's Hospital and Saint Paul's College, both of which had been in our minds so long. We must continue to work for Saint Luke's till the new building is completed. The Church Periodical Club must not relax its efforts until Saint Paul's College Library is stocked with books.

After a visit to the Imperial Hospital in Kyoto we are ready to answer questions as to why we should build hospitals in Japan. Aside from the patients whom Saint Luke's and the

new Saint Barnabas's hospitals will bless, they will furnish what is so greatly needed here, a standard for the other hospitals to follow.

Naturally, as an Auxiliary woman, I was eager to see Saint Margaret's and Saint Agnes's schools. Both are admirably equipped and the spirit in both is fine.

I think, though, that of all the work we have seen, the kindergartens and Miss Peck's little crèche in Kyoto have most completely won our hearts. They are not only fascinating but seem to really begin at the foundations. We saw some of the fruits of that at Saint Mary's, Kyoto, in the baptism the day we went to the Japanese service there. Isn't there some way in which we can give better support to the work? We should not expect or allow the native teachers to receive so much less than they could get in the government schools.

I must pay a tribute to the fine lot of young women we have here in Japan, capable, consecrated, energetic, all of whom we may be proud to have as representatives of the Church and of American womanhood.

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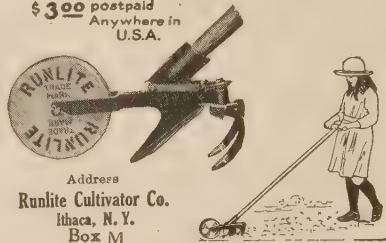
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